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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. III.—(LXXIII).—NOVEMBER, 1925.—No. 5.

SCRIPTURAL PROOF OF THE PRIESTLY OBLIGATION TO PERFECTION.

THE purpose of this paper is to show that the New Testament of our Lord and Saviour Jesus Christ teaches that the Christian priesthood exists to communicate spiritual perfection to men, that there has been annexed to the priestly state the obligation to possess perfection, and that each priest receives sufficient grace to enable him to fulfill this twofold task of perfecting others and being perfect himself.

As the duties of the priesthood result from its nature and dignity, it may be well to preface this scriptural account of its duty and grace with that cameo-like picture of the nature and dignity of the priesthood given by the Church in her Roman Catechism.[1]

Since bishops and priests are God's interpreters and ambassadors, empowered in His name to teach men the divine law and rules of life, and authorized to hold in a representative capacity God's place on earth, it is clear that their function is such that no greater can be imagined. Justly therefore are they called not only angels but also gods [as in the eighty-first psalm] because of this fact that they exercise in our midst the power and prerogatives of the immortal God. In all ages priests have been held in the highest honor; yet the priests of the New Testament far exceed all others in dignity. For the power of consecrating and offering the Body and Blood of our Lord and of forgiving sins, which has been conferred on them, not only has nothing equal nor like to it on earth, but even surpasses human reason and understanding. . . . They offer sacrifice for themselves and for all the people, explain God's law and exhort and

[1] *Catechismus Romanus,* pars II, cap. VII, para. 2, 3, 5.

form the faithful to observe it promptly and cheerfully and administer the sacraments of Christ our Lord by means of which all grace is conferred and increased; in a word, they are separated from the rest of the people to fulfill the greatest and noblest of all ministries. . . . As our Saviour was sent by His Father and as the apostles and disciples were sent unto the whole world by Christ our Lord, so priests are sent daily with the same powers "for the perfecting of the saints, for the work of the ministry and the edifying of the body of Christ". . . . "Let no one take this honor to himself but he that is called by God as Aaron was"; and they are called by God, who are called by the lawful ministers of His Church.

Such, therefore, as the Roman Catechism teaches, is the supernatural dignity of the Christian priesthood, divine in its origin, which is the priesthood of Christ; divine in its establishment, which was the act of Christ; divine in its functions, which are the ministry of Christ.

A picture of the priesthood which showed its godlike power and dignity and failed to reveal its correspondingly difficult obligations would be so incomplete as to be positively misleading. For, as St. Augustine magisterially taught:

> Do thou in thy religious prudence mark well the following truth. Of all things in the world, especially in our days, there is nothing so easy, so pleasant, so attractive to human nature as to be a perfunctory and time-serving bishop, priest, or deacon, and yet in the eyes of God there is nothing so execrable, so sad, so damnable, as these duties fulfilled in such a manner. On the other hand, there is nothing in life, especially in our days, more difficult, more laborious or more beset by danger than is the office of bishop, priest or deacon, yet in the sight of God there is nothing more blessed, if the duties thereof are fulfilled as our King commands.[2]

I. What the King Commands.

What does the King command? He commands priests to possess spiritual perfection themselves and to impart it to others. That our Lord instituted the priesthood to impart to men perfection, that is, complete sanctity, is evident from the very nature of the Christian priesthood, which is none other than that sharing of the priesthood of Christ through which divine sacrifice is offered to God, and divine light, life and

[2] Epistle 148, to Valerius.

love are communicated to men. That this task may be properly fulfilled our Lord demands of the priest a sanctity greater than that required of any other class of mortals. He demands that His priests should possess spiritual perfection. "If any man minister to me, let him follow me".[3] That word of Christ sums up everything. It describes at once the nature and duty of priests. A priest is a minister of Christ; his life must be a following of Christ. The following of Christ results in that intimate union with the Father, the Son and the Holy Ghost in which perfection consists. "They who with all their hearts follow Christ," writes St. Thomas, "are perfect."[4] Our Lord Himself teaches that those who follow Him are perfect. To the young man who had great possessions, Jesus said: "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me."[5]

The following of Christ [comments St. Thomas] constitutes perfection; the sacrifice of riches is a means to perfection. . . . It is quite possible for a man to acquire perfection, without *actually* giving up what he possesses. This may be made clear by the following examples. Our Lord, amongst other counsels of perfection, gave this: "If one strike thee on thy right cheek, turn to him also the other; and if a man will contend with thee in judgment and take away thy coat, let go thy cloak with him; and whosoever will force thee one mile, go with him other two.[6] But even the perfect do not obey these words literally. Nay, our Lord Himself when He suffered a blow on the face, did not turn His other cheek. He said, "If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?"[7] Neither did St. Paul, when he was smitten, offer his cheek. He exclaimed, "God strike thee, thou whited wall."[8] Hence we see that it is not necessary that these counsels be actually obeyed; but, as St. Augustine says in his book *De Sermone Domini in Monte,* they are to be understood as signifying the preparation of the heart. For perfection consists in a man's readiness to perform any work that may be required of him.[9]

[3] John 12:26.
[4] Commentary on St. Matthew 19.
[5] Matthew 19:21.
[6] Matthew 5:39-41.
[7] John 18:23.
[8] Acts 23:3.
[9] St. Thomas, Opusculum, XVIII.

The disciple of Christ must indeed "renounce all that he possesseth,"[10] but, as St. Thomas points out in his *Summa:*

> Renunciation of one's possessions may be considered in two ways. First, as being actual, and thus it is not essential to perfection, but a means thereto. Hence nothing hinders the state of perfection from being without renunciation of one's possessions, and the same applies to other outward practices. Secondly, it may be considered in relation to one's preparedness, in the sense of being prepared to renounce or give all away: and this belongs directly to perfection.[11]

Perfection therefore consists in following Christ; and this duty our Lord has annexed to the priestly state; "If any man minister to me, let him follow me." In scores of texts found in the Gospel our Lord describes what this following of Him involves. It means keeping the commandments, doing the will of the Father who is in heaven, loving God with your whole heart and your neighbor as yourself, denying yourself, being the light of the world and the salt of the earth, carrying your cross and laying down, if necessary, your life for your friends. It is all summed up in one phrase: "Be you therefore perfect, as your heavenly Father is perfect."[12] When Christ obliged His priests to follow him He obliged them to possess perfection. This spiritual perfection, this union of the creature with God, his final end and supreme beatitude, inasmuch as it is possible in this world, is brought about by divine love, namely, "charity which is the bond of perfection".[13] Christ not merely commanded His apostles to practise this perfect love, but he enabled them to do so. At the Last Supper, when he made them priests and commanded and empowered them to impart perfection to others, saying, "Do this for the commemoration of me,"[14] He not merely gave them the new commandment that they should love even as He had loved, but at the same time obtained by His prayer sufficient grace for them to fulfill this obligation.

[10] Luke 14:33.
[11] Summa Theologica, 2. 2. q. 184, a. 7.
[12] Matthew 5:48.
[13] Colossians 3:14.
[14] Luke 22:19.

Just Father . . . I have made known thy name to them and will make it known, that the love wherewith thou hast loved me, may be in them and I in them. . . . Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for these only do I pray, but for them also who through their word shall believe in me, that they all may be one, as thou, Father, in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one, as we also are one, I in them and thou in me, that they may be made perfect in one.[15]

This inspired account of the first priestly ordination shows that Christ established the priestly state to communicate spiritual perfection to others, that He annexed to it a special obligation of personal perfection, and that He gave sufficient grace to enable His priests to perfect others and be perfect themselves.

II. The Teaching of St. Peter.

Such was the teaching of our Lord and so it was understood by His Apostles. St. Peter, the Prince of the Apostles, not merely left all priests an example to follow, but also in a few words taught them their fundamental duties. How tenderly does he appeal to his brother priests to be true pastors and perfect patterns of their flock.

The priests therefore that are among you, I beseech—who am myself also a priest and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come; tend the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake but voluntarily, neither as lording it over the allotted charge but by becoming patterns of the flock, and when the prince of pastors shall appear you shall receive a never-fading crown of glory.[16]

In the same epistle St. Peter teaches that the final purpose of the priesthood is the glory of God.

You also as living stones are built up to be a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God through

[15] John 17: 17-26.
[16] I Peter 5: 1-4 (Greek text).

Jesus Christ. . . . You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare his virtues, who hath called you out of darkness into his marvellous light. . . . Be prudent therefore and watch in prayers, but above all things have a constant mutual charity among yourselves, for charity covereth a multitude of sins; using hospitality one toward another without murmuring; as every man hath received grace, ministering the same one toward another, as good stewards of the manifold grace of God. If any man speak, (let him speak) the words of God; if any man minister, (let him do it) as of the power which God administereth; that in all things God may be glorified through Jesus Christ; to whom is glory and empire for ever and ever. Amen.[17]

Early in his career as pastor, St. Peter found, as many a pastor has found since, that the material cares of his ministry were encroaching on the time required for his own and his neighbor's sanctification. The Acts of the Apostles relates how the Apostles solved this problem once for all and indicates at the same time the high standard required even of the lowest in the Christian ministry.

In those days the number of the disciples increasing, there arose a murmuring of the Grecian Jews against the Hebrews for that their widows were neglected in the daily ministration. Then the twelve, calling together the multitude of the disciples, said: It is not reasonable that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you, seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer and in the ministry of the word.[18]

III. The Teaching of St. Paul.

The apostle of our Lord who treated of the duties of the priesthood the most frequently was St. Paul. Indeed, in one form or other, he deals with it in all his epistles. Here and

[17] I Peter 2, 5-9; 4, 7-11.

[18] Acts 6: 1-4.

The Code of Canon Law translates this principle into practice by commanding parish priests to celebrate the divine offices, administer the sacraments, and preach and catechize regularly (Canons 467, 1344 and 1329), and by binding all priests for life to celebrate Mass (Canon 805), to recite daily the Divine Office (Canon 135), to practise certain other devotions (Canon 125), to continue their ecclesiastical studies (Canon 129), to give catechetical instruction when called upon (Canon 1333), and to teach the faithful by example (Canon 124).

there, especially in the epistle to the Hebrews and in the epistles to Timothy and Titus, he writes a formal treatise on the priesthood; while in every one of his epistles to the Churches he makes frequent references to his own priestly powers, motives, duties, and graces. It will be sufficient for our purpose if we cite of this vast material only that required to prove that St. Paul taught that the duty of the Christian priest is to impart perfection to others, that to do this satisfactorily he must possess and maintain spiritual perfection himself and that for the twofold task he receives sufficient grace from God.

1. *The Christian Priest Perfects Others.*—It is characteristic of the Christian priesthood that it has been established to impart perfection, that is, complete sanctity, to men. In his epistle to the Hebrews, St. Paul shows first of all that perfection was not imparted by the Levitical priesthood of the Old Testament: "If then perfection was by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should arise according to the order of Melchisedech and not be reckoned according to the order of Aaron."[19] Hence St. Paul concludes that "the law", and consequently the Levitical priesthood which was suited to it, "brought nothing to perfection".[20] In the Jewish priesthood "gifts and sacrifices are offered which cannot as to conscience make him perfect that serveth . . ."[21] "which can never make the comers thereunto perfect."[22] Then came the priest, "who is perfected for evermore,"[23] Jesus, the Son of God, "the author and perfecter of the faith."[24] "By one oblation he has perfected forever them that are sanctified."[25] This office of perfecting them that are sanctified, He continues to fulfill through His priests. "And he gave some to be apostles; and some prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints."[26] This work of the

[19] Hebrews 7: 11.
[20] Hebrews 7: 19.
[21] Hebrews 9: 9.
[22] Hebrews 10: 1.
[23] Hebrews 7: 28.
[24] Hebrews 12: 2.
[25] Hebrews 10: 14.
[26] Ephesians 4: 11-12.

ministry continues building up the body of Christ "till we all attain to the unity of the faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ."[27] That this phrase of the epistle to the Ephesians refers to priests as well as to bishops is certain from the words of the Catechism of the Council of Trent already cited: "As our Saviour was sent by His Father and as the apostles and disciples were sent into the whole world by Christ our Lord, so priests are sent daily with the same powers, for the perfecting of the saints, for the work of the ministry and the edifying of the Body of Christ."[28] The priest's task is, therefore, as Pope Pius X reminded us by citing this very text, "to present every man perfect in Christ Jesus".[29] For a priest is "a servant of Christ Jesus who is always solicitous for you in his prayers, that you may stand perfect and fully assured in all the will of God."[30]

The priesthood is therefore the state of life instituted by Jesus Christ to impart to men that sanctity and perfection of which He Himself is the source and the model. The priesthood is, in its various hierarchical grades (the papal, the episcopal and the priestly), the divinely instituted state of imparting perfection. There is and can be no other.

2. *The Christian Priest Must be Perfect Himself.* Not merely does the priest perfect others; he must, St. Paul teaches, be perfect himself. It is especially in his epistles to Timothy and Titus that St. Paul describes the standard of perfection required of a minister of Christ. He sums it all up in one word. Not merely the bishop,[31] but also the priest[32] and the deacon,[33] must each be ἀνέγκλητος, a word which the Vulgate translates sometimes by *sine crimine*[34] and sometimes by *irreprehensibilis*,[35] and which in all cases means irreproachable, blameless,

[27] Ephesians 4:13.

[28] Part II, Chap. 7.

[29] Colossians 1:28. This text was cited by Pope Pius X in his wonderful Exhortation to the Catholic Clergy, *Haerent Animo*, 4 August, 1908.

[30] Colossians 4:12.

[31] Titus 1:7.

[32] Titus 1:6.

[33] I Timothy 3:10.

[34] Titus 1:6-7; I Timothy 3:10.

[35] Colossians 1:22.

and consequently, perfect. The editors of the Rhemes New Testament failed to render the meaning either of the Latin or the Greek by giving "without crime" as the English translation in Titus 1:6-7. From St. Paul's use of the word in his epistle to the Colossians [36] and his First Epistle to the Corinthians [37] it is evident that its meaning is allied to holy, immaculate, and lacking in no grace. A synonymous word, ἀνεπιλημπτος, which the Vulgate translates *irreprehensibilis,* that is, blameless, is employed by St. Paul in his First Epistle to Timothy [38] to describe the virtue required of a candidate for the episcopacy or priesthood, for, as is well known, in the vocabulary of St. Paul there is no distinction between the titles bishop and priest, though there always has been a difference in the offices. *Oportet ergo episcopum irreprehensibilem esse.*[39] St. Alphonsus Liguori was justified in concluding from this sentence that the priest must be perfect.[40] For St. John Chrysostom in his commentary on this epistle explains this qualification "blameless" by the remark, "Every virtue is implied in this word";[41] and he adds, "What has been said concerning bishops, is applicable to priests."[42]

That in the Pauline Epistles the titles "priest" (literally, presbyter, elder) and "bishop" (literally, overseer), are applied indifferently to all priests is the common opinion of the Fathers and early commentators (St. John Chrysostom, St. Jerome, Theodoret, Ammonius, the Ambrosiaster, *et al.*). For example, St. John Chrysostom, commenting on the first verse of the epistle to the Philippians, writes: "To the fellow bishops and deacons. What is this? Were there several bishops in one city? Certainly not; but he called the priests so. For then they still interchanged the title. . . . Both the priests were of old called bishops and deacons of Christ, and the bishops priests". In the epistle to Titus it seems clear that those called "bishops" were only priests. For to Titus, who

[36] Colossians 1:22.
[37] I Corinthians 1:8.
[38] I Timothy 3:2.
[39] I Timothy 3:2.
[40] *Dignity and Duties of the Priest,* part I, chap. 3.
[41] Homily on I Timothy 3:2.
[42] Homily on I Timothy 3:8.

was the Bishop of Crete, St. Paul writes: "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting and should ordain priests in every city, as I also appointed thee; if any man is blameless, the husband of one wife, having children that believe who are not accused of riot or unruly. For the bishop must be blameless as God's steward."[43] These priests that Titus ordained for every city were not bishops, for there was not more than one bishop in a city. Therefore the "bishop" referred to in verse 7 was only a priest; otherwise St. Paul's conclusion, "For a bishop must be blameless" would not follow from the argument. It is reasonable to conclude that the parallel passage in I Timothy, which contains the qualifications of a "bishop," is to be understood as giving the qualifications of those who should present themselves before Timothy in Ephesus for priestly ordination. For he passes immediately from the "bishop" to the deacons. Hence the famous saying: "Si quis episcopatum desiderat, bonum opus desiderat,"[44] means simply: "If a man seeketh the priesthood, he desireth a good work". Indeed in an address to these priests of the church of Ephesus recorded in the Acts of the Apostles, St. Paul calls them "bishops". "Take heed unto yourself and to all the flock in which the Holy Ghost hath placed you bishops to shepherd the Church of God which He purchased with His own Blood."[45] In their widest sense these words are applicable only to those who are really bishops, that is, to those who have fullness of the priesthood and can communicate it by ordination, who have the oversight and rule not only of the laity, but also of the priests of the second rank. But here St. Paul addresses these words "to the *priests* of the church" of Ephesus.[46] St. Peter uses similar language to the priests of Pontus, Galatia, Cappadocia, Asia and Bithynia: "The priests that are among you I exhort . . . shepherd the flock of God which is among you"[47]. . . . As early as the epistles of St. Ignatius of Antioch, we find however the title "ἐπίσκοπος" reserved to him who is the highest in the eccle-

[43] Titus 1:6-7.
[44] I Timothy 3:1.
[45] Acts 20:28.
[46] Acts 20:17.
[47] I Peter 5:1-2.

siastical hierarchy of order. To conclude with St. Alphonsus: "St. Paul demands of the priest such perfection that he should be beyond all reproach: Oportet ergo episcopum irreprehensibilem esse. It is certain that by episcopum we should understand not merely bishops but also priests".[48] Here it may be remarked, that a competent modern student of the theology of St. Paul, Père Prat, claims that St. Paul in outlining in I Timothy 3: 1-7 and Titus 1: 6-9, the list of virtues required of the ἐπίσκοπος has in view, not the monarchial bishop who rules priests and people, but merely the plain priest, who possesses no episcopal dignity.[49] In other words St. Paul is writing to two bishops, Timothy and Titus, and giving them a list of qualifications which should be possessed by the men who they will ordain priests.

Combining these two lists, we get the following picture of the qualifications required. The priest must first of all be irreproachable. St. Paul begins in each case with this generic requirement. This at once excludes men who are married more than once, or who are incapable of ruling their own household or who are not orderly or who are given to tippling or brawling or who are arrogant, or quick-tempered or lovers of money. For a somewhat similar reason are excluded those who are recent converts or who are not respected by those without or whose children are not believing and practising Christians. Positive qualifications which are required of him who is blameless are: (a) ability to teach the faithful word, that he may be able both to exhort with the sound doctrine and to rebuke the gainsayers; (b) ability to take care of the Church of God; (c) possession of the fundamental virtues: justice, holiness, continency, hospitality, forbearance, prudence, temperance and love.

In thus requiring that "the man of God be perfect, furnished for every good work",[50] St. Paul sets up no impossible standard. He does not demand of the priest that he possess the final perfection of the creature, which is unattainable in this world. St. Paul himself has not yet the full and final share in Christ's resurrection which is the object of his hope. "Not

[48] *Dignity and Duties of the Priest*, part 1, chap. 3.

[49] Théologie de Saint Paul, 7me. éd. première partie, p. 413.

[50] 2 Timothy 3: 17.

that I have already secured this or am already made perfect. Rather I press on, in the hope that I may lay hold of that for which Christ hath laid hold of me. Brethren, I do not count myself to have laid hold of it already. Yet one thing (I do); I forget what is behind and strain forward to what is before and press on toward the goal to gain the reward of God's heavenly call in Christ Jesus. Let such of us then as are perfect be thus minded".[51] Perfection in this world, as St. Bernard remarked a thousand years later, consists in the constant striving after perfection.[52] In this world perfection is necessarily relative and should be constantly progressive.

That this striving after perfection may be successful, the priest must not merely avoid all sin, he must not merely "keep the commandment unsullied and without reproach",[53] but he must also make certain not to become ensnared by those things which while they do not render perfection impossible are an "impediment"[54] which render it difficult, especially, the cares of business, the cares of family life and the love of lawful pleasure. Priests must be poor in spirit, know no man according to the flesh, crucify their bodies and deny their wills. Let us see in what way St. Paul requires priests to utilize these instrumental means of perfection, the practice of the counsels.

Sternly does St. Paul warn priests that they must be poor in spirit. Money, like food and clothing, should be used to satisfy our needs, not to feed pleasure or vanity.

"Godliness with contentment is great gain. For we brought nothing into this world and certainly we can carry nothing out, but having food and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation and a snare [of the devil] and into many unprofitable and hurtful desires, which drown men into destruction and perdition. For the love of money is a root of all (kinds of) evils, which some coveting have erred from the faith and have entangled themselves in many sorrows. But thou, O man of God, fly these things and pursue justice, godliness, faith, char-

[51] Philippians 3: 12-15.
[52] Epistle 251.
[53] I Timothy 6: 14.
[54] I Corinthians 7: 35.

ity, patience, mildness. Fight the good fight of faith. Lay hold on eternal life whereunto thou art called."[55]

St. Paul does not require of priests or bishops to take a vow of poverty; for it is not essential to perfection to vow the counsels but to practise them when the occasion for their exercise arises. The spirit of poverty can be practised by priests without undue difficulty because our Lord exempted them from the cares of business by obliging the faithful whom they serve to support them. "The Lord ordained that they who preach the gospel should live by the gospel."[56] "No man being a soldier to God entangleth himself with secular business: that he may please him to whom he has engaged himself."[57] "Let him that is instructed in the word, communicate to him that instructeth him, in all good things."[58]

If the people are generous, the priest may abound; otherwise he may suffer want; in either case he should be content: "I have learned in whatsoever state I am to be content therewith. I know both how to be brought low and how to abound, in everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want; I can do all things in him who strengtheneth me: nevertheless you did well to contribute to my tribulation."[59]

That the priest must not be so entangled in family cares as to prevent him loving God with his whole heart, had already been laid down by our Lord as a requirement in a disciple.[60]

[55] I Timothy 6:6-12.—St. Paul is not to be understood as meaning that literally nothing is needed by the priest save food and clothing. For writing to the same Timothy he says: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments" (2 Timothy 4:13.) The most economy-practising and poverty-loving presbytery or monastery find that its necessary expenses will usually include, not merely food, clothing and reading matter, but also housing, furniture, repairs, fuel, lighting, fire insurance, taxes, help, medicine and medical attention (or insurance against sickness and against invalidism), transportation, hospitality, and reasonable recreation, not to speak of alms (a very big item) and the material support of religion.

[56] I Corinthians 9:14.

[57] II Timothy 2:4.

[58] Galatians 6:6.

[59] Philippians 4:11-14.—The Code of Canon Law helps the priest to practise this spirit of poverty by forbidding him to engage directly or indirectly in business (Canon 142) and by obliging him to give to the poor or to religion what he receives from his ecclesiastical benefice over and above that which is required for his honest support (Canon 1473).

[60] Matthew 10:37.

St. Paul goes on to state what our Lord had also intimated[61] that a celibate life is better for a priest than the married life. "I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous to the things of the world, how he may please his wife; and he is divided. . . . And this I speak for your profit; not to cast a snare upon you, but for that which is seemly and which may give you power to attend upon the Lord without impediment."[62] Though St. Paul preferred, for the reason just mentioned, that all priests were celibate even as he was, yet owing to the fact that the first priests and bishops had to be chosen from adult converts of whom most of those otherwise best qualified were already married, he did not erect clerical celibacy into a law for the priesthood. When however the Church was able to have a sufficient number of celibate candidates, she obliged the priest to life-long celibacy, save in the Eastern Rites which still maintain slightly abridged the ancient less rigid rule. But even of the married bishop or priest, St. Paul required, as we have seen, perfection. Whatever relatives they may have in this world, bishops and priests should be able to say, "Henceforth we know no man according to the flesh."[63]

While the actual giving up of worldly good and the voluntary separation from family ties are aids to perfection, there is a renunciation far more sweeping in its nature which is not merely a help to perfection but an essential condition thereto, namely, Christian self-denial, sometimes styled the counsel of obedience, because it consists in obeying not only God's commandments but also his invitations. St. Paul throughout his epistles describes that death to the world and life in Christ which is required of all Christians but in a special and more perfect manner of ministers of Christ. Since "they that are Christ's have crucified the flesh with its vices and concupiscences"[64] . . . "I chastise my body and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway."[65] "With Christ I am nailed to

[61] Matthew 19:12; 19:29.
[62] I Corinthians 7:32-35.
[63] II Corinthians 5:16.
[64] Galatian 5:24.
[65] I Corinthians 9:27.

the cross; and I live, now not I, but Christ liveth in me."[66] He who, thus united to Christ, is thoroughly obedient to all the inspirations of His Divine Spirit, is perfect. This is the counsel of obedience in its highest degree.

That St. Paul required of all priests that they become complete and perpetual holocausts of divine love, may be deduced, for example, from the fact that he bade them in the person of Timothy, "Be thou an example to the faithful, in word, in conduct, in charity, in faith, in chastity",[67] and in the person of Titus, "In all things show thyself an example in good works."[68] If priests were not perfect they would not be fit to be models. The priest should be able to say even as St. Paul did, "Be ye imitators of me, brethren, and observe them who so walk even as you have us for a model."[69] That the priest must be a model to the faithful is the teaching of the Holy Apostles Peter and Paul which the Roman Pontifical, the Council of Trent and the Code of Canon Law have erected into a law.[70] We may therefore sum up St. Paul's teaching on the perfection required of the priest by saying that he must be "irreproachable"[71] and "perfect, furnished for every good work."[72] This Pauline doctrine has been explicitly taught by the Church from the beginning. Hence the latest of the Doctors of the Church, St. Alphonsus Liguori, sums up the whole of ecclesiastical tradition when he teaches: "For the reception of Sacred Orders, simple sanctifying grace by no means suffices, but beyond this, interior perfection is required, as is proved by the unanimous consent of the Fathers and Doctors who with one mouth demand it."[73] No priest can be in ignorance of this obligation, as, in his very ordination, he was warned by the Church, that, "Our Lord showed us by word and deed that the ministers of His Church must be perfect in faith and works."[74]

[66] Galatians 2 : 19-20.

[67] I Timothy 4 : 12.

[68] Titus 2 : 7.

[69] Philippians 3 : 17.

[70] Roman Pontifical, tit. de ordinatione presbyteri; Council of Trent, Sess. XXII, de Ref. C. 1. Code of Canon Law, Canon 124.

[71] Titus 1 : 6.

[72] II Timothy 3 : 17.

[73] Theologia Moralis, de Sac. Ord. lib. VI, 67.

[74] Pontificale Romanum, de ordinatione presbyteri.

3. *The Priestly Grace and Vocation.* St. Paul realizes how difficult is the priestly programme of perfection. To be "a fragrance of Christ unto God in regard to them that are being saved and them that are perishing[75] is indeed a tremendous responsibility. "To give no offense in aught that the ministry be not blamed, but in everything commending ourselves as the ministers of God, in much patience, in tribulations, in hardships, in straits, . . . in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in goodness, in the Holy Spirit, in charity unfeigned, in the word of truth, in the power of God"[76] is indeed a superhumanly difficult undertaking. No wonder then St. Paul exclaimed, "For such things who is sufficient?"[77] And yet mindful that while without Christ he can do nothing, when he is strengthened in Him he can do all things, St. Paul concluded: "Such is the confidence we have through Christ toward God. Not as though we were of ourselves sufficient to think anything, as from ourselves, but our sufficiency is from God. He it is who hath made us fit ministers of the new testament . . . still we hold this treasure in earthly vessels, that the grandeur of the power may be God's and not from us."[78]

It is the grace of God, and especially the grace of Holy Orders, which gives the priest the power to fulfill the duties of his ministry. To Timothy St. Paul writes: "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands."[79] And again, after telling him to be an example to the faithful, he adds: "Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood (i. e. episcopacy). Meditate on these things, be wholly in these things, that thy profiting may be manifest to all. Take heed to thyself and to thy teaching; continue in these things, for in doing this thou shalt both save thyself and them that hear thee."[80] If ever the priest should feel that the task is beyond him, Christ

[75] II Corinthians 2:15.
[76] II Corinthians 6:3-7.
[77] II Corinthians 2:16.
[78] II Corinthians 3:4-6; 4, 7.
[79] II Timothy 1:6.
[80] I Timothy 4:14-16.

answers him as he answered St. Paul: "My grace is sufficient for thee. For strength is made perfect in infirmity."[81]

St. Paul does not fail to realize the dangers which beset the priest in spite of all the graces that he receives. To be "in the world"[82] yet not "of the world"[83] as our Lord required of His apostles, to be in the world for its conversion not for its pleasures, to be all things to all men that by all means one may save all or even some[84] is indeed a difficult task. What then is the motive which induces St. Paul instead of prudently attending merely to his own salvation, to expose himself to such risks? St. Paul answers: *"Caritas Christi urget nos".*[85] It is our love for Christ which urges us on; it is Christ's love for us which presses us on; and while there are many virtues, "the greatest of these is charity."[86] "Charity seeketh not her own".[87] St. Paul is therefore ready at any time to prefer his neighbor's good to his own, "not seeking what is profitable to myself, but what is profitable to many, that they may be saved."[88] "But I most gladly will spend and be spent myself for your souls, although loving you more, I be loved the less."[89] "For with me to live is Christ and to die is gain. But if to live in the flesh meaneth for me fruitful labor—then, which I am to choose I cannot tell. I am caught between the two; my longing is to set forth and to be with Christ—for that were far better—yet for your sakes to remain in the flesh is more needful. And indeed I am quite persuaded that remain I shall, and remain close beside you all, for your progress and joy in the faith, and that ye may have abundant ground in me for boasting in Christ Jesus, through my presence once more among you."[90]

It is the salvation of souls which fires his zeal. "Therefore I endure all things for the sake of the elect, that they also may

[81] II Corinthians 12:9.
[82] John 17:18.
[83] John 15:19.
[84] I Corinthians 9:22.
[85] II Corinthians 5:14.
[86] I Corinthians 13:13.
[87] I Corinthians 13:5.
[88] I Corinthians 10:33.
[89] II Corinthians 12:15.
[90] Philippians 1:21-26.

obtain the salvation which is in Christ Jesus with heavenly glory."[91] Note the words, "they also"; the priest's zeal for others will procure salvation for himself, provided of course that the priest neglect not the necessary means for the salvation of his own soul, such as, ceaseless prayer,[92] meditation on divine things and study of the Holy Scriptures,[93] sacramental confession,[94] bodily mortifications,[95] self-denial,[96] and in general imitation of Christ.[97] If the priest look well both to himself and to his office and persevere thus, then, as St. Paul promises, he shall both save himself and his disciples: "Look well to thyself and to thy teaching, and persevere thus; for in so doing thou shalt save both thyself and thy hearers."[98]

The love of God and the love of one's neighbor for Christ's sake, the two highest motives a man can have, are therefore the compelling motives which induce those who have been called by God as Aaron was to accept the ministry. How ardently God desires and men require priests, St. Paul knew from our Lord's own words: "Seeing the multitude, He had compassion on them because they were distressed and scattered like sheep that have no shepherd. Then He saith to His disciples, The harvest indeed is great but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."[99] "Behold I say to you lift up your eyes and see the countries; for they are white already to harvest."[100] What matter if the task be difficult? The will of God is apparent; the need of men is evident; the eternal reward for the faithful minister is certain. "He that reapeth receiveth wages and gathereth fruit unto life everlasting."[101]

[91] 2 Timothy 2:10.

[92] I Thes. 5:17.

[93] I Timothy 4:13-15; 2 Timothy 3:15-17.

[94] I Corinthians 11:28.

[95] II Corinthians 6:4-5; I Cor. 9:27.

[96] Galatians 6:14.

[97] I Corinthians 11:1; Galatians 2:20.

[98] I Timothy 4:16. The rendering of the Westminster Version is used in many of these citations.

[99] Matthew 9:36-38.

[100] John 4:35.

[101] John 4:36.

Therefore when the candidate for Holy Orders after years of earnest preparation receives, by the grace of God, the call to the priesthood from the lawful ministers of the Church, and the question which was asked by the Lord of Peter is now asked again of him, "Lovest thou Me,"[102] he confidently answers in the simplicity of his obedience, "Yea, Lord, Thou knowest that I love Thee;"[103] and then humbly accepts the priestly office, the faithful fulfillment of which, in its various hierarchical degrees, is the greatest possible proof of the love of God and one's neighbor and the most perfect life possible to man here below.

JOHN J. O'GORMAN.

Ottawa, Canada.

THE MASS OF THE DEAD.

Fear not the sentence of death. (Eccle. 41:5.)

DEATH usually makes philosophers of us. More so than any other event in human existence it compels us to ask "Why?" A priest who had long studied Christ, His ways, His motives, said to the writer: "It is significant to note that Christ came to Naim, not while the mourners were grouped in the house of grief but at the last moment, when hope seemed vain on the roadside that led to the tomb. At Bethany, He who was such an intimate friend of Lazarus failed to appear before the burial. No, He waited until even tears had given place to resignation. Hope seemed foolish when the stone had been placed on the house of sepulture. Then He came. Yet come He did, when earthly reasoning held that hope was useless. We know that Christ desired to 'be with the children of men.' (Proverbs 8:31). He Himself has told us so. And so I have often thought that one reason for the institution of the Mass was contained in the fact that with the Mass, with its gamut ranging from the white vestments of joy down to the black of requiem, there would be a sacrifice that befitted every human feeling. But most of all that most desolate emotion—death. Just as He came to the widow of Naim, just as He

[102] John 21:-16.
[103] John 21:15.

came to the bereaved sisters of Bethany, so Christ comes to us in our moments of agony, not while the pain is still numbed in our hearts, not while the relief of tears is possible, but rather in those cold moments when reason has returned to us, when we sit in the pews beside the coffined dead, wondering if we shall ever see him again? Then it is that Christ comes to us, clothed in the white vesture of the wheat, held aloft by priestly hands so we may see and take fresh heart. He comes, telling us that He is with us and that there is a time when again we shall be together—our loved dead and ourselves. The words of the Mass are words of prayer and words of hope. But even the prayers are hopes. Never does the word *'if'* occur—only *'when'* and *'please'*. But lest you doubt, come with me to a church and a scene of sorrow."

Strangely awed, I walked to a neighboring church with this old student of Christ. Outside, the hearse, the funeral automobiles were in line. Empty, though, for the Mass was just about to start. How cold they looked, those empty vehicles. And how desolate. Death—the experience of us all; the one thing all men share in common.

We entered the church. All was still save for the dying echo of the "Subvenite—may the angels help thee". Preceded by the coped priest and the acolytes, the casket was slowly being wheeled down a shadowed aisle. A low sob, a trickling tear—candles being set about the clay that was a man—silent filing into pews—quiet.

We knelt well toward the middle of the church. The Mass of the Dead begins. Clothed in the trappings of mourning the ministers appear at the altar of sacrifice. Bending low they recite the beautiful versicles and the sublime confession which reminds them that "this sentence [of death] is from the Lord upon all flesh". (Eccli. 41:5). Then the celebrant ascends the steps and turns to the Book that is clothed in black. Slowly, softly, prayerfully, he reads the words of liturgy: "Eternal rest grant unto them, O Lord: and let perpetual light shine upon them". Then back to the center of the altar he goes to beg Christ, his Lord, for mercy in the Kyrie eleison.

The choir has taken up the plea, "Kyrie eleison—Lord, have mercy". The chant of the Oration falls, a rain of hope, upon

the ears of them that hear. "Deliver them not into the hands of the enemy, nor forget them forever, but command that they be taken by the hands of the holy Angels to Paradise, their true country." Thus prays the celebrant.

Now words of assurance answer the previous petitions. Christ speaks through St. Paul: "We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope. For if we believe that Jesus died, and rose again, even so them who have slept through Jesus, God will bring with Him (to Paradise)."[1] So we are consoled with these words.

Again as the priest reads the Gradual the theme of the Mass is echoed: "Eternal rest unto them, Lord." Hope is compassed by charity. The words of the Tract sound forth: "Absolve, O Lord, the souls of all the faithful departed". Then a mighty voice echoes from the medieval past. The "Dies Irae" is the battle cry of the warrior whose "sun is gone down while it was yet day".[2]

The Sequence done, the deacon chants the Gospel. They are the precious words of him who leaned on the breast of Jesus. We listen to the tones of the chanter and are borne back to Bethany. Mary, Martha, a house so recently the house of death—all come before us with the changing notes of the sacred story.

The Church in her plain chant has certain musical phrasings sacred to the words of Christ. The hearer marks the difference. Christ's thoughts are not confused with narrative. They are treasured in a different key. Not the high pitch of exultation—not the deep tones of dirge—but the even middle register that is serene, hope-inspiring, majestic.

Words of the Offertory paint a scene mightier than Michael Angelo's "Last Judgment". Archangel Michael, bearing aloft the standard of Redemption—the Cross—is commissioned to lead into the Holy Light, souls ransomed by prayer—their sins expiated through the orisons, the Masses offered for them by the living. With measured movements as if some Unseen Hand directed, the ministers tread the altar of propitiation.

[1] Thes. 4: 12-13.
[2] Jer. 15: 9.

Water is poured on chaliced wine. A censer swings sweet odors toward the Mercy Seat. Again, stillness. Then a short prayer, the Secret. Immediately, the Preface, the Song of Hope, is begun. Its theme is the theme of consolation. It is a song whose tones are not plaintive threnodies but inspirations —prophetic notes—imbuing all with the thrill of life—life eternal—Heavenly birth—God Himself possessed forever. Seemingly the Sacred Canon has no thoughts of death. But read it carefully. There is a prayer, the Commemoration of the Living, which occurs early in the Holy Scene. The priest prays for relatives, friends, for the well-being of the living. Then, when Christ is just a few moments nearer the sacred host—as yet but bread—then comes the plea, "for the redemption of our souls, for the hope of salvation, and for our safety".

Great souls, then, are held for our example. Mary, who knew death as none other could know it; Peter, Paul, Lawrence. The Sacred Moment, the Gem of the day, draws closer. The church, sensing the Divine Tragedy, becomes more hushed. A candle flame trembles just a bit. The flowers droop in genuflection. A herald wind psalms forth: "Lift up your gates, O ye princes, and be lifted up, O eternal gates: and the King of Glory shall enter in."[3] Nearer the coming of Christ. More intimate the words of the priest. More beseeching his prayers. "Make our days peaceful; snatch us from eternal damnation, number us among the chosen ones." Then, a few words,—the re-telling of that cenacle story—the words of Christ—*The King has come!*

There was a prayer for the Living. Early in the Canon, it was worded to God. But prayed before God had come to the bread. Now Christ is on the altar. The supreme moment has passed. The King is granting audience to his suppliants. And the nearest commemoration—the first formal petition presented to Him by His minister is a prayer begging for the welfare of our dead.

The Pater Noster is sung. The Canon moves toward the end. "Lamb of God, who taketh away the sins of the world, grant them rest". Three times this plaint is said; three times the breast is struck. To the last "Agnus Dei" there is added

[3] Psalm 23: 7.

the word "eternal". Then two petitions before the Communion—two prayers that ask for eternal union with Jesus. "O, Lord, I am not worthy", thrice says the priest. And the last thought presented to Christ before He enters the heart of the priest are words of solicitude for eternity. "May the Body of our Lord Jesus Christ guard my soul into eternal life."

It is ended. Christ has come, has gone. Now the silent moment of thanks, the short prayers that are husks to the gratitude that cannot be spoken.

The Communion prayer resumes the strain of the Introit—eternal rest for the dead. The Preface had the phrase "life is changed, not snatched away." The thought is woven through the hope-gilded threads that make the Post-Communion. The Requiescat assures the mourners: "Weep but a little for the dead, for he is at rest."[4] The Gospel of St. John holds forth to the ones wrapt in anguish a picture of that other One whose bequest from the cross was the hope of life eternal.

It limns in fiery colors the scene that some day we shall all know—God, the Saints, our loved ones—eternity.

The Mass has ended. Around the dead stand the ministers. "Enter not into judgment with thy servant, O Lord, for in Thy sight shall no man be justified." That is the oration that begins the Absolution. The hymn that follows is another plea, the chanted longings of the mourners. And so throughout the blessing the prayers of the Mass are echoed and reëchoed. St. Paul has summed up "Requiem"—the Mass and the Absolution—in the words: "If our earthly house of this habitation be dissolved, we have a building of God, a house not made with hands, eternal in heaven."[5]

So endeth the lesson.

V. F. KIENBERGER, O.P.

Providence, R. I.

[4] Eccli. 22: 11.
[5] 2 Corinthians 5: 1.

THE SCHOLASTICS AND EVOLUTION.[1]

IT is a great pity that Canon Dorlodot made the misleading statement that St. Thomas and other Scholastics, as well as some of the Fathers of the Church, favored evolution in its modified form; for, though it is easy enough to disprove the statement, it will be extremely difficult to stop its circulation. Hence, unless the clergy and the teachers in our seminaries first convince themselves that the Scholastics, so far from favoring evolution, deliberately rejected it, and then use their influence to impress this truth on others, this harmful opinion will spread. I notice, with regret, that Dr. Walsh in his excellent book, *The World's Debt to the Catholic Church,* has given publicity to this opinion of Canon Dorlodot.

It must not be forgotten that to the average man evolution means, not its modified form as held by some Catholic scientists, but the form they read about in papers and magazines; the evolution taught in our State schools, colleges and universities; in a word, the evolution of man, body and soul, from some ape-like ancestor. Hardly a day passes without there being some mention made in the daily papers of the prehistoric cave man, of morality being derived from the taboo of savages, or of religion having its origin in the ancient myths. I think no one will deny that nothing is more calculated to unchain the passions of men and usher in the reign of paganism than the conviction that man is merely a superior kind of brute beast; and this is what scientific evolution would have him believe.

Doubtless, then, it is a very great blessing that neither the Fathers of the Church nor the Scholastics have in any way favored the theory of evolution; but, on the contrary, have repudiated it, root and branch, in imitation of the great philosopher Aristotle.

In treating this subject, let us first get the *status quaestionis* correctly. This is not a dispute about the truth or falsity of the theory of evolution; it is merely a question of fact: did, or did not the Scholastics, St. Thomas, Scotus, and Suarez, favor evolution directly, in so many words; or indirectly, by laying down principles from which this theory could be deduced?

[1] See the September and the October numbers for two preceding articles on Evolution. This paper is the third and last of the series.

The answer to this question is an emphatic no—they did not. On the contrary, they held opinions either utterly incompatible with the theory, or directly subversive of it. This I propose to demonstrate in such a way that students and others interested in the matter can go over the same grounds and convince themselves by their own observation of the truth of what I say. Of course they must have access to the works of St. Thomas, Scotus, and Suarez.

All three of these Scholastics have written a commentary on the Metaphysics of Aristotle; hence, when any text of this treatise is cited, you have only to turn to the same text in the commentary to find out the opinion of each on the subject treated of. Then, St. Thomas and Scotus each wrote a commentary on the Sentences of Peter Lombard; while Suarez wrote a commentary on the *Summa Theologica* of St. Thomas; so here again it is easy to learn their opinion on any theological subject. Let us see, then, what these great Scholastics held in regard to evolution or transformism, in those parts of their works where they discussed the matter *ex professo*.

THE ORIGIN OF SPECIES.

1. The theory of evolution, even in its modified form, supposes an immense period of time for the first few species to develop gradually into the vast number of species now existing. Utterly incompatible with this requirement is the teaching of the Scholastics that God formed, immediately from the earth, all the different species, whether now existing or extinct, within the space of six ordinary days, and then rested; so that no new species were created thereafter.

Thus, for instance, Peter Lombard[2] says: "In six days, as Scripture teaches in Genesis, God separated and reduced to their proper forms all that He had created materially at once; and completed His work on the sixth day, and so afterward rested on the seventh from all His work; that is, He ceased to make new creatures. For in six days He distinguished six kinds of things, and made nothing afterward, which was not contained in some of them; He worked, however, afterward, as the Truth says in the Gospel: "My Father worketh until

[2] II Sent. Dist. 12, G.

now and I work." (Jno. 5:17). And quoting from Alcuin he adds: "From the primordial seeds not unknown natures arise, but known ones are frequently remade lest they perish." Scotus accepts this as it stands. Suarez[3] teaches also that in six actual days all living things were formed perfect in nature, and that no new species were afterward to be produced.

St. Thomas teaches the same, and insists that all living creatures were formed in full maturity. Thus he says:[4] "Wherefore Scripture says pointedly (Gen. 1:11): *Let the earth bring forth the green herb, and such as may seed,* as indicating the production of perfect species, from which the seed of others should arise. Nor does the question where the seminal power may reside, whether in root, stem, or fruit, affect the argument."

2. Hence, so far as living beings that propagate from seed are concerned, these Scholastics in their teaching preclude all possibility of a gradual evolution. But it has been inferred that they favor evolution from what they teach concerning the production of living beings from putrefaction, etc., by spontaneous generation. Now, whatever they say about this matter, they took from Aristotle; so that to understand their teaching in this matter, you have only to know what the Philosopher taught. This teaching may be found in his treatise on the generation of animals, Chapt. I, § I. "Those animals that arise from putrid matter generate, indeed, but something different from themselves: for what proceeds from them is neither male nor female." This again precludes all possibility of evolution, since these animals die out after the first generation. Whether this be true or not is immaterial to the argument; it is sufficient for our purpose that Aristotle and the Scholastics, who took their opinion from him, believed that it was true.

3. Another reason for attributing to the Scholastics the notion that they favored evolution was their teaching that the human foetus was animated in succession by a vegetative soul, an animal soul, and a human soul. Apparently this is downright evolution of the most pronounced type; for it bridges over the passage from inanimate to animate being, and from the lowest

[3] Opus sex dierum.

[4] Summa I, Q. 69, Art. 2, corp.

form of life to the highest. It happens, however, that this very obvious inference did not escape the notice of St. Thomas who in his treatise *de Potentia* (Q. III, art. 9), teaches this doctrine. He proposes the matter in the form of an objection (No. 10) in which he explicitly denies the mutation of species.

> If, then, there was in the embryo, before the advent of the rational soul, a soul that was not rational, there was there an animal of a different species; and so, a man could not come from it; for *different species of animals do not change into one another.*
>
> *Reply.* I answer that the embryo, before it has a rational soul, is not a perfect being, but is on the way to perfection; hence, it comes under no genus or species except it be referred to the perfect species toward which it is tending; just as any imperfect thing is referred to a perfect thing of the same kind.

The following commentary of Scotus on Met. VII, tx. 31, will throw light on this answer. "It is to be noted that there is a certain formative virtue in the seed which is to the nature of the thing conceived what the plan of a house is to the bricks and timber; except that the plan is extrinsic to the materials, whereas the virtue of the seed is intrinsic."

4. As to the efficient cause for the production of both lower and higher organisms, Suarez has the following:[5] "So they say that animals which are generated from putrefaction or from the rain falling on the heated earth, seem to be thus made *per accidens.* And in these generations it is not difficult to believe that the virtue of a higher agent is required, by which such forms are introduced; for the proximate agent not only has not a substantial form like or equal to it, but it has not even the quality or temperament sufficient of itself for disposing and preparing the matter; and consequently is not sufficient for instrumental action." . . . Hence a higher agent is required—the celestial bodies. He goes on to say (§ 32) that even the seed, in the case of animals generated from it, is not sufficient to account for their production; and (§ 33) agrees with Scotus, who holds that the special aid of God is required for all generation.

St. Thomas, however, is satisfied with the teaching of Aristotle that the virtue of the heavenly bodies is sufficient to ac-

[5] Met. Disp. 18, sec. II, § 30.

count for the production of the lower forms of life from putrid matter, and of the higher forms through the instrumentality of seed. Thus he says:[6] "Whatever generates here below, moves to the production of the species, as the instrument of a heavenly body: thus the Philosopher says (Phys. II, 2) that *man and the sun generate man*" (ad 3). "The heavenly bodies have not a specific likeness to the bodies here below. Their likeness consists in this, that by reason of their universal power, whatever is generated in inferior bodies, is contained in them. In this way, also, we say that all things are like God." And again[7] he states the same doctrine, and rejects the opinion of the sufficiency of the earthly elements for generation.

"It was laid down by Avicenna that animals of all kinds can be generated by various minglings of the elements, and, naturally, without any kind of seed. This, however, seems repugnant to the fact that nature produces its effects by determinate means, and, consequently, those things that are naturally generated from seed cannot be generated naturally in any other way. It ought, then, rather to be said that in the natural generation of all animals that are generated from seed, the active principle lies in the formative power of the seed, but that in the case of animals generated from putrefaction, the formative principle is in the influence of the heavenly bodies. The material principle, however, in the generation of either kind of animals, is either some element, or something compounded of the elements. But at the first beginning of the world the active principle was the Word of God, which produced animals from material elements, either in act, as some holy writers say, or virtually, as Augustine teaches. Not as though the power possessed by water or earth of producing all animals resides in the earth and water themselves, as Avicenna held, but in the power originally given to the elements of producing them from elemental matter by the power of seed or the influence of the stars."

The mention of St. Augustine in connexion with the work of creation recalls to mind his seminal reasons, which have been cited by some as proof that he favored evolution. It will be

[6] Sum. I, Q. 115, Art. 3, ad 2 & 3.
[7] I, Q. 71, Art. I, ad I.

interesting, then, to hear what Scotus, the "Doctor Subtilis" has to say on the question.[8]

> What is seed and what is a seminal reason? Seed is a certain body, whose form is not intended for itself, but for something else; namely, that from it may be generated something similar to the generator. . . . A seminal reason is some form of seed, and is either the substantial form of the seed or a quality flowing necessarily from the substantial form of the seed; as the form of wheat in wheat, or a quality flowing necessarily from its substantial form. A seed is not for generation in such manner that it is the active principle of generation, or of the final form. Neither is this active principle from the father, who may be dead when the son is born; nor from the heavens, because many living beings are more perfect than the heavens; it must be, then, either from an angel or from God. It is not from an angel, because an angel acts only through the medium of the motion of the heavens; it remains, therefore, that it comes from God.

He adds that Averroës has recourse to the divine power for the final determination of generation; and that Galen also calls the virtue of the seed something divine.

This teaching of Scotus, which is endorsed by Suarez, disposes of the contention, so far as they are concerned, that the seminal reasons, implanted by God in the elements at the primal creation of matter, are sufficient of themselves to account for the subsequent generation of organic beings from the earth. The opinion of St. Thomas is given above; to which it must be added that he holds with Aristotle that the heavenly bodies are moved by an intellectual soul, in some way united to them.[9]

Origin of the First Man.

Some Catholics are of the opinion that, *salva fide,* a person may hold that the body of the first man was evolved from a brute beast. If we leave theory aside and ask as a matter of fact: how was the body of the first man formed? we find that the Scholastics are all opposed to the above opinion. St. Thomas (I, Q. 91), Scotus (II Dist. 17), and Suarez (Op. Sex Dier. L. III, C. I, § 13) hold that God formed the body of

[8] II Sent. Dist. 12, G.

[9] I, Q. 70, Art. 3.

Adam immediately from the slime of the earth, and in the full bloom of manhood. They also hold, of course, that the soul of Adam was created immediately by God in His own image and likeness.[10]

The Mutation of Species.

The theory of evolution rests on the supposition that species are capable of being gradually transformed into other and higher species through the action of natural causes, such as the survival of the fittest, sexual selection, etc. Now, if there is one thing to which the Scholastics hold more firmly than anything else, it is the immutability of species; first, because they believe that it is taught in the Book of Genesis; and secondly, because their master, Aristotle, so teaches. In his Metaphysics (L. VII, C. 9) he sets forth his doctrine of the univocal generation of species, which is usually expressed in the words, "Like begets like".

In his commentary on this text, Scotus says: "It is clear from the foregoing, that, in a certain measure, all things arise from their like, as in the things of nature. Thus, for instance, fire is begotten of fire, and man of man. It is not necessary, however, that all things should be generated in the exact likeness of their progenitor, as man from man; for woman is also from man. So, too, a mule is not from a mule but from a horse or an ass. Hence when it is said that the seed is to some extent similar to its producer, this is true unless there is some natural defect in the seed; as when monstrosities occur through the lack of responsiveness in the material part concerned in reproduction." In their commentaries on the same text, St. Thomas and Suarez[11] are in agreement with Scotus.

Direct Proofs against Evolution.

We may now consider how the Scholastics regarded the two proofs of Aristotle against the change of species:[12] first, that such generation of a different species would give rise to an infinite series; secondly, that it supposes an innate tendency in living beings toward their own destruction.

[10] Op. cit.
[11] Met. Disp. 18, Sec. II, § 33.
[12] Gen. Animal. I, I and II, I.

In the days of the Scholastics there was no controversy concerning the change of species in plants and animals; the universal belief was that such species were immutable. But there were species of another and a higher kind to be considered, the species of the angels; and St. Thomas, in deciding questions concerning them, made use of these two principles of Aristotle.

1. *Infinite Series.* In the *Summa* (I, Q. 50, Art. 4), St. Thomas discusses the question, whether the angels differ in species; and decides that they do, and in such wise that it is impossible that there should be more than one angel in each species. Against this conclusion it is objected (Obj. 4) that, "The more perfect a thing is in nature, the more it ought to be multiplied. But this would not be so if there were but one individual under one species. Therefore, there are many angels of one species." Answer. "Numerical multiplication, *since it can be drawn out infinitely,* is not intended by the agent, but only specific multiplication, as was said above (Q. 47, Art. 3). Hence the perfection of the angelic nature calls for the multiplying of species, but not for the multiplying of individuals in one species."

This decision brings on a battle of the giants. Scotus,[13] while granting the principle that an infinite series is inconsistent, finds fault with the mode of argumentation and, after a number of subtle distinctions, concludes that there are many angels in each species. Suarez,[14] after criticizing the arguments of St. Thomas, reaches the same conclusion as Scotus. Then, after the lapse of some years, the Salmanticenses[15] and Gonet[16] take up the question again, refute all the counter arguments of Scotus and Suarez, and vindicate the conclusion of St. Thomas that each angel is a species in himself.

2. *Tendency to Self-Annihilation postulated by Evolution.* St. Thomas uses this second principle of Aristotle in dealing with the sin of Satan. The question is—"Whether Satan desired to be as God?"[17] He answers: "Satan could not seek to be as God by equality . . . because he knew that it was

[13] II, Dist. 3. Q. 7.
[14] De Ang. L. I, C. 15.
[15] De Ang. Disp. 10, Dub. 2.
[16] Clypeus Thomisticus, De Ang. Disp. 13, Art. 3.
[17] Summa I, Q. 63, Art. 3.

impossible. . . . And even supposing it were possible, it would be against the natural desire; because *there exists in everything the natural desire of preserving its own nature; which would not be preserved were it to be changed into another nature.* Consequently, no creature of a lower order can ever covet the grade of a higher nature; just as an ass does not desire to be a horse; for were it to be so upraised, it would cease to be itself." But herein the imagination plays us false; for one is liable to think that, because a man seeks to occupy a higher grade as to accidentals, which can increase without the destruction of the subject, he can also seek a higher grade of nature, to which he could not attain without ceasing to exist. Here again Scotus and Suarez, while conceding the principle used, allow that Satan could not do so ordinately, but could do so inordinately. And again, too, the Salmanticenses and Gonet reject these distinctions and defend the opinion of St. Thomas.[18]

As intelligence tests are all the rage nowadays, I would recommend, as a theological test, the above controversy; any one who can understand what these learned Scholastics found wrong in each other's arguments, deserves the grade of AA. The only point I emphasize here is that all three of these Scholastics were acquainted with the two arguments of Aristotle against evolution, and considered them as well established principles which could be used even in theological questions.

Equivocal and Artifical Generation.

The general principle that "Like begets like" is not so rigid as not to admit of exceptions, as was pointed out by Scotus in his commentary on it. The process of generation, especially in the case of the higher animals, is very complicated; hence, in the production of an individual of like species, the resemblance to the progenitor depends upon a number of variable factors. For this reason there arise occasionally anomalies, such as the Siamese twins, the two-headed calf, and the like. So also from the conjunction of animals of a different species comes the mule and other such animals, if any there be. In the next place there are the different varieties of plants and animals produced by human skill through the combination and selection of specimens with desirable traits.

[18] Loc. cit., supra.

Suarez[19] discusses the question whether creatures of this kind were included in the work of the six days of creation, and decides that they were not. He says: "The reason is because the species of animals of this kind were sufficiently contained potentially in those individuals of the different species from whose commingling they are generated; and therefore it was not necessary that any individual of their kind should be immediately produced by the Author of nature. Moreover, these generations are not effected without the intervention of some human industry, as may be gathered from Leviticus, Chapt. 19. It is evident that God did not make all the species of things which have arisen through the intervention of human industry; therefore the same is to be said of those animals which are generated from the aforesaid mixtures."

It is not necessary to treat of such questions as the conservation and concurrence of God, the freedom of man's will, or the immortality of the soul; because there is no controversy among Catholics as to these points, and the teaching of the Scholastics regarding them is the teaching of the Catholic Church.

In conclusion, I think it is quite clear from all these quotations from the writings of the Scholastics, that so far from favoring evolution, they entirely repudiate it.

THOMAS J. LIVINGSTONE, S. J.

Chicago, Illinois.

THE OLD TESTAMENT AND THE JUBILEE YEAR.

HISTORICAL and other matter concerning the Christian Jubilee Year will be found by the reader in Fr. Thurston's *The Roman Jubilee,* and in other more modest booklets. The aim of the suggestions here put forward is to inquire how the Old Testament Jubilee Year may be used, in study and pulpit, to enable us to understand the great event in our own short lifetime and to appreciate its spiritual advantages. The thought here stressed is this: Spiritual reality, itself invisible and too luminously great, needs the assistance of the imaginative faculty which derives its material from the visible and less great; and such material is seen by a close study of the

[19] Op. sex dier., L. 2, C. 10, § 12.

type-year instituted by God for the Hebrews which finds its anti-type and fulfillment in Christianity. The method here used follows principles suggested by the present writer in the October issue of this Review, in an article "The Priest's Use of the Bible". There, various illustrations of the use of typal Old Testament passages were given. That concerning the Patriarch Joseph and St. Joseph is, as it were, an analogy-type; here the Old Testament jubilee will be found, we think, to be a real direct type, if not of our Jubilee Year, yet certainly of the "Messianic Year", as will be explained.

The sequence of thought is as follows—(I) Facts from the Old Testament; (II) their material and social importance; (III) their religious significance; (IV) their typal significance leading to the "Messianic Year"; (V) the application of these ideas to the Christian Jubilee Year; (VI) finally, the perfect fulfillment in Heaven.

I. Facts from the Old Testament.

The theocratic legislation given by the mediatorship of Moses. (A). Besides the weekly Sabbath, all the tribes of Israel assembled thrice in the year wherever the Tabernacle of God was fixed, later at the Temple in Jerusalem, First, at the Feast of the Unleavened Bread and the Passover. This celebrated the commencement of the religious year, the birthday of the nation: the fact of the deliverance from Egypt with all its marvels. (What a world of thought in the juxtaposition of the two parts of our Lord's Last Supper!). Secondly, at Pentecost (50 days), the Feast of Weeks, feast of the national harvest, "first fruits of thy labors"; the formation of the Covenant whereby they became tenants of a luxuriant soil ("land flowing with milk and honey"), the abundance of which they had first been storing up; "thou shalt rejoice before the Lord thy God". Thirdly, at the Feast of the Ingathering, or Tabernacles (tents), at the autumnal equinox, the end of the vintage, a time of merriment in all southern climes; a time for the Hebrews of no frantic orgy of satyrs and bacchanals, but a true "eucharist", a thanksgiving full of religious associations.

(B). The Sabbatical Year—every seventh—a release from debts, "Jahweh's release", etc.

(C). The Jubilee Year (7 x 7): all lands restored to their original owners; all Hebrew slaves liberated; land to lie fallow.[1]

Jubilee comes, probably, by a natural process from ram, ram's horn, horn as a trumpet or cornet, the joyful sound issuing, the joy and jubilation of the occasion celebrated, the celebration itself. The sound of the trumpet was the signal of the descent of Jahweh when He came down on Mt. Sinai to take Israel into covenant with Himself (Exod. 19: 13, 16, 19, and 20: 18). "The noise of the trumpet sounded exceedingly loud; it grew by degrees louder and louder and was drawn out at great length: Moses spoke and God answered him". But *then* all was terrible: not even the priests could touch the borders of the mountain: "Everything that touches the mountain dying let him die". This same sound, at the close of the great day of Atonement, the tenth day of the seventh month in the forty-ninth year (beginning the fiftieth) announced the year which restored each Israelite to the freedom and blessings of the Covenant. In the evening, after the quiet, came these impressive blasts, just after the act of great national humiliation and reconciliation with Jahweh, by the priests everywhere, but tradition says by any of the people "throughout the land".

II. Material and Social Importance.

There is much that arrests attention concerning the wonderful moral and social effects of the legislation of this epoch and nation. All land was really freehold: leases were made only until the next Jubilee, not for "99" or "999" years. The full possession of large estates became impossible, and even small estates were not "possessed", as we shall remark later. If through poverty or even wilful fault any had become the slave of another, he gained, without the qualifications at the time of the Sabbatical year, without any consideration of the period of his service, the plenary freedom. It would seem that no direct reference is made in the places quoted in Leviticus for

[1] Leviticus 25: 8-17, 28-33, 50-54 and 27: 16-24. The pertinent passage abbreviated: "Thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all the land. Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of the land; for it is the year of jubilee. Every man shall return to his possession and everyone shall go back to his former family; because it is the jubilee.

the cancelling of debts (though Josephus remarks that debts were remitted), but remember that this was done every seventh year; and the Jubilee went beyond anything else; it was plenary.

Thus in the Jubilee, in the natural order we have a unique legislation—in no other race was there restoration of family estates—without parallel in any other nation, designed to prevent the spread of those evils which permeated the nations then, and the world to-day: e. g. possession instead of stewardship, rights with forgetfulness of corresponding duties, an oligarchy of wealth or power, the tyranny of the rich, "caste" and class opposition and hatred, accumulation of wealth in a few hands. Thoughts on these social effects in the natural order might be much enlarged. And the whole of the legislation mentioned, culminating in the Jubilee, was (1) the bond of indissoluble union between the twelve federal tribes, a perfect national unity, and (2) a most powerful factor in keeping alive family feeling; and it is of course the family, with all that it connotes, which is the basis of society.

Next, we may trace a progress: first in the Old Testament legislation. The weekly Sabbath called to mind the perfect physical order when "God saw everything that He had made and behold it was very good", and He rested from the labor. The weekly sabbath found its first culmination in the Sabbatical Year (seventh). By this men's thoughts were specially raised on high because God gave them an assurance of His providence and protection. For the assurance He had given for the common pilgrimages previously mentioned ("No man shall lie in wait against thy land when thou shalt go up and appear in the sight of the Lord thy God, thrice in a year") was intended for a much more lengthy period. The Sabbatical Year is the most remarkable instance of departure from every rule of political and human prudence in reliance on Divine Providence. There was no danger of enemies; no fear of famine, and, if the right spirit was maintained, no evil results of idleness during "the fallow year". And, further, the social and moral uplifting of the Sabbatical Year found its real culmination in the Jubilee Year (7 x 7) which proclaimed in a most special manner this equitable and beneficient social order appointed for His people. Be it remembered, a social order in

a nation whose government was theocratic; and also, as we shall presently consider, typal—in a sense we may say "sacramental".

III. Religious Significance.

The Jubilee in the Old Testament was not merely a piece of natural legislation with the highest motive and purpose, but was theocratic, as indeed the rest of God's dealings with the Chosen People. It constituted a standing lesson upon the terms whereby the enjoyment of the Land of Promise had been conferred, and it kept them sanctified in their most fundamental ideas. For instance (1) the Land was Jahweh's; He had allotted it. Usufruct or lease might be permitted till the next Jubilee, but man must know that he enjoyed the earth as given and governed by God. (2) Every Hebrew servant could claim liberty for himself and family and with that freedom recovery of his full possessions, to proclaim that Jahweh was lord and master of His people; whereas to keep one enslaved would be to interfere with His sovereign rights, for every Israelite as His vassal belonged to Him. Again, the fallow year gave assurance of God's benign providence and protection.

IV. Typal Significance: the "Messianic Year".

We are now led beyond any Old Testament culmination, to the "Messianic Year". The books of the Old Testament give us indeed the real history of God's dealings with His chosen race; but its remarkable significance is that it is always leading their minds on to the future. Everything expressed a hope, everything pointed forward, to a Time, a Kingdom, a Person. Unlike other nations who lived in memories of their past, whether of heroes or events, the Jewish nation lived in the hope of the future: the Fathers were saved by faith in the future; all is type, awaiting fulfillment (St. Augustine's *mysterium*).[2]

In a special way this is true of the whole sacrificial legislation, which had its real meaning in a spiritual significance only fully understood in the light of the Christian dispensation. The

[2] Edersheim (*Life and Times of Jesus the Messiah*, Appendix IX) refers to 456 passages in the Old Testament messianically applied in ancient Rabbinic writings.

spirit maintained by numerous daily sacrifices was a yearning for a Messias who would save not by material victory but by purging the nation and the individual from sin and giving reconciliation and union with God. At one period, and perhaps always for many, the incentive to virtuous living was: "My son, forget not my law, and let thy heart keep my commandments; for they shall add to the length of days and years of peace and life", but the subconscious, if not conscious, thought looked earnestly to a spiritual future.

Thus all on the physical and social plane was regarded as a dim reflection of *spiritual* realities—I have used the word "sacramental" as conveying a deeper truth—for those who waited and yearned for the "consolation of Israel" (we think of Zachary and Simeon). They were led to look for the "acceptable time" (II Cor. 6:2) as the real culmination of the series: weekly Sabbath, seven-yearly sabbatical year, seven-times-seven-yearly Jubilee—THE ACCEPTABLE YEAR, which should bring the fullest comfort to all that mourned, in which the slavery of sin should be abolished, and true liberty of God's children proclaimed.

With all this background of history and mysticism, we may find a special significance in the opening of our Lord's missionary life at the Nazareth synagogue. It has been argued with probability that He chose the Day of Atonement itself, the tenth day of the seventh month. St. Luke (4:18) who always has his Greek readers in view, quotes freely from the version of the Septuagint. The fuller force of the Hebrew text is given by Fouard thus: "The Spirit of the Lord Jehovah is upon Me; therefore it is He hath anointed Me, to announce the Good News to the meek; He hath sent Me to heal the broken hearts, to announce freedom to the captives, to give unto the prisoners once more to see the light, and to proclaim the *Year of Pardon* of the Lord." The Vulgate adds the words of the Prophet Isaias which are not given in the Greek text of the Gospel; "And to announce the Day of His Justice". Jesus then sat down to expound. "And the eyes of all in the synagogue were fixed upon Him", records St. Luke. He began: "This day is fulfilled this Scripture in your ears." NOW; I; YOU. Could we but capture that discourse and the "words of grace that proceeded from His mouth"! A world of thought

is contained: the Fulfillment; the New Covenant; Messias-Emmanuel; the Christ-Dispensation. Innumerable sayings and deeds of the New Testament leap before the mind in illustration.

V. Application of Ideas to Jubilee: 1925.

Whilst plenary indulgences are given frequently, there is special significance about the Jubilee Year and it Plenary Indulgence. This latter should be stressed decidedly, but not apart from its deep significance. Otherwise the faithful become confused and are led to wonder how the Jubilee Year with its suspension of other numerous indulgences obtainable on fairly easy conditions is an advantage. We must explain that in general an indulgence is never given for its own sake but as a reward for something done, and often it is offered as an inducement to do something the Holy See has much at heart; or to increase personal devotion by the use of certain prayers or practices or at seasons in the liturgical year which require emphasis; or to promote the common cause of Christianity by some special method or at some special time. In particular, the point of the Jubilee is to lay an exceptional emphasis upon the fact that the Christian dispensation is the restoration to men of their true inheritance, the bondage of sin broken, freedom given whereby Christ has made us free. The indulgence is plenary, a full realization of this complete freedom, as an end in itself; and it is obtainable through the performance of certain works which are to be the means of securing those dispositions in ourselves and others which will fit us for the perfect work of Christ in our souls; that is to say, the works to be performed as a condition of gaining the "indulgence" are the putting on of a spirit of penance, prayer, and self-sacrifice. These works are always and normally demanded of all followers of Christ, but they are given a special emphasis by the Jubilee Year. The works are fixed by authority and have the virtue of obedience; they are done to a great extent corporately, in the centre of Christendom, and the prayer to be made is not merely for oneself but for the spiritual regeneration of the whole of Christ's Mystical Body. If faculties for absolution are curtailed, the idea again is to give emphasis, to secure better dispositions, and to crown the penitent's special effort of pilgrimage with the completest remission.

No doubt our Lord meant us to understand that the period of the Christ-dispensation is "The Acceptable Year". It is so. St. John, the Precursor, gave the message that "the Kingdom of God is come now", and we recall our Lord's explicit instructions to the Twelve and to the Seventy-two.[3] The Catholic priest is the apostle sent for the present generation and may make his own the words of St. Paul "Now is the acceptable time, now is the day of salvation". And even in the Jubilee year the Church does not deprive the faithful of every facility. Whilst realizing all this, we may find help in an analogy. The worship of God with its fourfold activity of adoration, gratitude, sorrow, and petition, must be exercised always, every day, and in every phase of life. Yet we have the seventh day regularly set apart for this purpose, at once to remind us of these duties and to provide opportunity for performing them. Further, the particular features of our Redemption must be before us always, yet in the Church's yearly cycle of feasts and fasts—Advent, Christmas, Lent, Passiontide, Resurrection, Pentecost—each aspect, with the renewal of its different grace, is presented severally. So, by analogy, the "Acceptable Year" of the Christian Dispensation, which is in reality always going on, is, under the form of a Jubilee Year, periodically emphasized by an extraordinary call to penance, to renewal with God, and the offer of extraordinary remission. This occurs, roughly speaking, once in a man's sojourn upon earth. In Catholic Christianity the mysteries of Redemption are not merely past, just episodes to be recalled to mind; and as

[3] A curious point in our Lord's declaration in the Nazareth synagogue may be remarked upon here. There is a contrast between the Greek text (followed by the Anglican Revised Version) and the Vulgate. In the Greek (Luke 4:19), our Lord stopped before completing the quotation from Isaias, even in the middle of a clause. Yet the Latin Vulgate gives the quotation in full. And there is a further discrepancy which obscures the meaning. For Isaias (61:2) the Vulgate has "diem ultionis" and the Douai there translates "day of vengeance of our God"; for the Luke passage "diem retributionis" and the Douai "day of reward" (to announce the day of His Justice?). This may be a nice point; the learned will know all about it, and I have no books accessible. But one may argue that if the Greek text is the correct one, then our Lord, it would seem, stopped at the phrase "the Acceptable Year", "the Year of Pardon"—that is, the Messianic Year, the culmination of all Old Testament Jubilee Years—and did not add "diem retributionis" (Reward? Justice? Vengeance?), as if He held His hand, and would signify that the acceptable year, "the day of salvation" goes on till each one's private judgment, ratified and promulgated at the Day of Judgment—the beginning of the Eternal Year of St. John's Apocalypse.

the Church each year vividly renews each feature one by one, e. g. singing at Christmas "*Hodie* natus est Salvator Mundi", so now she gathers together into a unity all and every feature, beyond anything in her yearly code, emphasizing the plenary character: "Now is the Day of Salvation".

Here one might raise the question whether the extension of the Jubilee *Orbi* after the first year *Urbi* does not seem necessary. For in these days a very limited number only can go to Rome. For those at home who cannot share in the enthusiasm of the prescribed visit to the Eternal City nor in the illuminating thoughts derived from the gathering together of "every nation under the sun", it would seem to be more than fitting that the privileges of the Jubilee should be extended, but only in such a manner as not to interfere with the first-year festivities in Rome. The impressiveness of these shared by the children of the Church from every land fixes attention on the Pope, the Vicar of Christ, whose treasures he dispenses, and affords to mankind a spectacle which in some way realizes the prayer for Unity of our Lord, that "the world may know that Thou hast sent Me"; and it demonstrates the Church as being the Ark of salvation for all. This very real "witness" is a powerful external grace producing on the imagination an effect with which nothing but the miracle of tongues at Pentecost can compare.

VI. The Transcendent Fulfilment in Heaven.

The last thought of all, to which all others lead, is beyond this world. As in the Christmas liturgy we are reminded of three comings: of Christ to the world in the Incarnation, of the abode of Christ in the individual soul, and that for which these two are a preparation, the Final Coming of Christ; so in this connexion, after the earthly sojourn lived penitentially and the complete remission of earthly stain, will be that "Restitution of all things" mentioned by St. Peter (Acts 3:21), "which God hath spoken by the mouth of His holy prophets from the beginning of the world", for "the creature itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God" (Rom. 8:23). This Eternal Life is now indeed substantially begun in sanctifying grace and will find its perfect fulfilment in glory by the Beatific Vision.

St. John in his visions at Patmos seems to include in his survey everything from beginning to end. "The smoke of their torments shall ascend up for ever and ever . . . there is the patience of the saints who keep the commandments of God and the faith of Jesus. . . . Write: From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them" (Apoc. 14: 11-13). The Bible from cover to cover is concatenated, from "In the beginning God created . . . (Gen. 1: 1) to "Surely I come quickly: Amen. Come, Lord Jesus" (Apoc. 22: 20).

Deus est homo factus; quid futurus est homo,
Quem propter Ipse factus est homo Deus?

S. ANSELM PARKER, O.S.B.
Ampleforth Abbey, Yorkshire, England.

DON'TS FOR SERMON COMPOSITION.

Since the members of the congregation have so much reverence for their pastor that they will not presume to admonish him of his faults in the pulpit, and since even his brothers in the priesthood will not assume the ungrateful task of reproving him, should not his own conscience and sense of duty be a stern monitor to him? for "the just is first accuser of himself" (Prov. 18: 17).—Gibbons, *The Ambassador of Christ.*

A CATHOLIC author devoted a small volume to *Dont's for Catholics.* Can a similar task be performed for preachers within the limits of a brief paper? Doubtless. For a respectably dressed Don't need occupy but little space. The danger is, however, that unless it magnifies its office, it may be overlooked in the crowd. There are many constructive Dont's in a single paragraph of Cardinal Gibbons' *The Ambassador of Christ,* but they occupy such little space, they are so crowded together, that the reader's eyes will see them, indeed, but will hardly note them with meditative attention:

Imagine a clergyman strutting into the pulpit and, in the sacred precincts of the temple, before a hushed congregation, delivering himself in a tiresome and perfunctory manner of some commonplace remarks, which the people have heard over and over again; or be-

coming a *Jupiter tonans,* making up for lack of ideas by a thundering and aggressive voice; or talking throughout of dollars and cents, without any allusion to the Gospel; or indulging in general vituperation; or venting his anger on some particular parishioner under a thin disguise of language which many of his hearers, as well as the object of his assault, can easily penetrate.

Give each of these warnings and specific instances a little more breathing space, and they will probably give us pause in return. Perhaps that breathing space can be given within the reasonable limits of an article if the Don'ts be briefly stated first of all, and then a commentary, varied in interest because of varied authorship, be added.

Of course, there are many possible Don'ts. They can be divided into two classes: those which have to do with the composition of a sermon, and those which concern rather the manner of its delivery. The present paper takes up only the first class, leaving the second class for later consideration. Our task as preachers will thus be presented to us in a conspectus possessing features of sufficient salience to attract our attention and enlist, it may be, a closer scrutiny in one or more instances. Meanwhile, the review is meant to be modestly restrained in compass. It may contain no suggestion applicable to some of us; but, like the specifics advised by friends to cure a cold, "if they don't help you, they won't hurt you."

1. Don't select your subject without a prayer for guidance. A heartfelt aspiration, such as *Veni, lumen cordium!* or the first stanza of the Pentecostal Sequence, may suffice. Much depends on an appropriate selection of the topic in respect both of our own limitations and of the people's needs.

2. Don't begin meditation of the theme without prayer. *Sine me nihil potestis facere.* And therefore we pray to Thee, Lord, *ut cuncta nostra oratio et operatio a Te semper incipiat et per Te coepta finiatur.* The pertinency of this Don't may remain, although its solemnity may be somewhat impaired by the addition here of an anecdote given variously by two good authorities. In his work on *The Eternal Priesthood,* Cardinal Manning says:

We read, too, in the life of S. Vincent Ferrer that, having to preach before the King of France, he elaborated his sermon. It

failed, and fell flat. The next day he preached again with little preparation. The King said to him, "Yesterday I heard Brother Vincent: to-day I have heard the Holy Ghost."

The Cardinal was not lauding a negligent preparation, but was reproving what he called "pulpit oratory" or the dependence of the preacher rather on intellectual elaboration than on spiritual zeal. The Abbé Berthier, M.S., in his *Le prêtre dans le ministère de la prédication*, gives us this version:

S. Vincent Ferrer usually prepared his sermons whilst praying at the foot of his crucifix. One day when he was to preach before a great person, he thought he should tax his intellect, and he did not succeed. On another occasion, he prepared by meditation, and preached before the same person with his usual eloquence. This person asking him the reason, the Saint replied: "It was Vincent who spoke the first time, and it was our Lord who spoke the second time."

The emphasis here is not on the amount, but on the character, of the preparation. The former anecdote mentions oratorical means; the latter, prayerful meditation. This is more clearly brought out in the further anecdote related by Berthier. It seems that Père le Jeune was asked by a young priest for suggestions about preparing sermons, His advice imitated that of Demosthenes in its startling form. Demosthenes counseled action, action, action. Le Jeune replied: "The first advice I give you to preach well, is to pray well to God. The second, is to pray well to God. The fourth and the tenth, is to pray well to God." Since we are now on the subject of prayer for Divine assistance, we may as well anticipate a little, and add this:

3. Don't ascend the pulpit without prayer. Cardinal Manning says:

When we have made all such preparation as I have said, the last preparation is to kneel before our Divine Lord in the Blessed Sacrament, and to make the sign of the Cross upon our lips in honor of the Sacred Mouth, which spake as never any man spoke; offering to Him our confusion, if He be pleased to humble us by failure; and praying Him to work His own will by His own word, even though in our mouth.

4. Don't put off preparing until too late—for the result may be any one of the things which Cardinal Manning scores in almost merciless words:

> What shall we say of a priest who catches up an old sermon, it may be, upon the Incarnation for Trinity Sunday, or on evil speaking for Christmas Day, or on heavenly joys for Lent; or, still worse, who goes to the pulpit without preparation, remote or proximate, without meditation and without prayer; who chooses his text at the moment, trusting to a fluent tongue and a string of pious commonplaces? In the soul of such a priest can there be holy fear, a sense of the sanctity of God, of the account he must give for every idle word, or a love of souls, or a desire for the glory of God, or a consciousness that he is grieving the Holy Ghost?

5. Don't reckon without your host—*aliter,* don't begin composing without having your hearer before you. Cryptic advice, which Father Longhaye, in his admirable work *La Prédication,* devotes 114 pages to explicating in much detail. In a previous section of his volume, he had discussed the merits of Bourdaloue's sermons, in particular, that dealing with riches:

> Bourdaloue, when composing, never forgets to place himself in front of his hearer; he sees him, penetrates beyond his exterior, hears him think, object, wonder and mayhap murmur; and there, in his little room, he takes him aside and answers him (page 268).

How does the preacher conceive his sermon? It should not be a monologue. It is true that the preacher seems to have a notable advantage over other speakers. He has a respectful auditory; is not interrupted by questions; is never heckled, hissed, affronted; is not even requested, at the end of his discourse, to explain or justify any assertion he has made. Apparently, he is the almost unique monologuist. Senator Bayard once pointed all this out to Cardinal Gibbons: "Ministers of religion like yourself", he said, "have a great advantage over us. You can talk as long as you please, you can say what you please, you can upbraid if you please, and you are heard with silent respect without fear of contradiction, while we are liable to be interrupted by frequent rejoinders and interpellations." The Cardinal playfully retorted that the reason for this dis-

crimination lay in the fact that we are always expected to tell the truth, the whole truth, and nothing but the truth.

Of course, this playful rejoinder does not really describe the priest's function as preacher. Our business is to do this, not as a professor teaching morals or doctrine to his class, not as a lecturer speaking on ethics to his audience, not as a theologian writing a dissertation. In our sermons, we are not to be monologuists in fact, but rather adept conversationalists, although we shall not appear to be such as we preach.

Longhaye considers the sermon from the point of view of the hearer, and devotes 114 pages of his volume to this general topic. The preacher is to hold a dialogue with a hearer, who may be wholly unknown, yet is conceived as present. In every hearer there are two men—the "eternal man", or those elements which are common to all mankind; and the "accidental man", the individual whose externals of circumstances differ for each one of us. Such a dialogue will make a sermon direct, argumentative, persuasive, kindly, sympathetic, lively, interesting. Of course, the sermon will not be a dialogue in technical form. But it will naturally abound in question and answer, in friendly argumentation on right and wrong, in happy illuminations from anecdotes and remembered authorities—just as would a discussion between kindly folk in a parlor. When it is said that a sermon should adopt the conversational model, however, it is not meant that the conversational tone and manner should be employed. The pulpit is not, after all, a parlor. But whilst preserving the true dignity of his office and place, the preacher should conceive of his sermon as a personal address to some individual. How would he try to bring some truth home to the conscience and heart of any hearer? Generalities, vagueness, pompous stringing of proofs together, an air of aloofness from his auditory, wandering glances to the empty air or a concentrated stare at the pulpit—all such errors would more easily be avoided.

6. Don't preach controversial sermons. Doctrinal sermons are necessary, but controversy usually begets anger on the opposite side, sometimes smug self-complacency on the other. Answer objections, or—better still—anticipate them with disproofs based on revelation or reason, ignoring any formal presentation of them. By way of corollary, don't speak against

Protestants as such, and wherever it may be necessary to refer to them, use a kindly expression such as "our separated brethren" (suggested to his homiletic students by Msgr. Corcoran of happy memory) or "our Protestant friends" and the like.

7. Don't preach "money" sermons. Religion must be supported, and a sermon can declare that truth in general terms. But financial statements and appeals can best be relegated to the "announcements" made before the sermon. Even then—"De stipendiorum aut redituum tenuitate saepe saepius verba facere, praesertim asperiori modo, summopere dedecet ministrum Christi et locum sacrum" (thus the Third Plenary Council of Baltimore). Cardinal Gibbons has some exceedingly strong words on this matter in his quoted volume.

8. Don't scold. There are occasions that try the preacher's soul. Amongst the virtues to be preached is that of Patience. As the author of the Imitation puts it, "Patience, I perceive, O Lord, is very necessary for me". For instance, there is the crying baby. The mother has brought it because there is no one left at home to care for it. She is already humiliated by the crying, and between fears of missing Mass and of returning after an interval only to find her seat now occupied, knows not what to do. The preacher is tempted to speak with abruptness or with satire. A mild direction to the mother will suffice. Public speakers are often very adroit in such matters, possibly for the reason that they have become inured to interruptions, which they at length consider as "part of the game". I recall one interesting instance. A United States Senator was speaking in a high burst of eloquence on the past sufferings of Ireland. The hall was packed, but intense silence prevailed. Suddenly the hush was pierced with the strident wailing of a baby. The Senator was apparently neither confused nor irritated. Smilingly he broke his sentence in two, and without even turning towards the mother, he remarked genially that babies were the hope of Ireland and had—thanks be to God—survived the incredible persecutions endured by Ireland adown the ages. The audience was pleased beyond measure, and drowned the cries of the baby by long applause. The crying ceased, whether because the mother quietly withdrew, or because the baby was too surprised at the new noise to continue his solo. Are we to comment hereupon that "the children of

this world are wiser in their generation than the children of light"? Then there is the noise of late-comers shuffling up the aisle; the distractions caused by occasional whispering, the coming and going of a sanctuary boy, and the like. Better endure these than comment upon them at the moment, unless one can do so as felicitously as St. John Chrysostom when the good folk in his congregation followed with apparently great interest, not the thread of his discourse, but the successive lighting of the lamps in the church,

9. Don't mention names, or indicate persons, whether in censure or in praise, in the pulpit. And first of all, not in censure. In the same volume of the prudent Cardinal's, we read:

> Imagine a clergyman strutting into the pulpit and, in the sacred precincts of the temple, before a hushed congregation, delivering himself in a tiresome and perfunctory manner of some commonplace remarks . . . or indulging in general vituperation; or venting his anger on some particular parishioner under a thin disguise of language which many of his hearers, as well as the object of his assault, can easily penetrate. I can hardly conceive a spectacle more cowardly and contemptible than that of an anointed minister taking unwarrantable advantage of the immunity which his sacred office bestows on him, protected by the armor of his priestly robes, sheltering himself behind the breastworks of the pulpit, and pouring forth volleys of offensive language that he would not dare to utter to a gentleman on the streets. Such license must arouse in every honest breast sentiments of righteous indignation. The people came for bread, and they received a stone. They came for peace and consolation, and their hearts were filled with sadness and irritation.

Secondly, not even in implied laudation. In his admirable work, *La Prédication*, Father Longhaye, S.J., thinks that such a thing as this is lacking in good grace:

> Personal allusions, even when rather complimentary, evidence poor taste in the pulpit, and Bourdaloue himself would have greatly erred in my humble opinion if, as madame de Sevigné supposed, he on one occasion presented, in three points, the conversion of Tréville.

Neither will it avail to conceal names whilst clearly enough pointing to some particular person. Father Longhaye continues:

Let the preacher, in the name of Jesus Christ, censure general morals; but, except possibly in the case of outstanding scandals, by what right is a person or a class distinctly noted? And how shall the teachers of Christian charity become accomplices of public malignity? In the ages of faith, there was great liberty in this respect, and sometimes great license. A zeal that was not always one of knowledge and discretion directed itself against religious orders, the nobles, kings, and even princes of the Church. The preacher directly rebuked such or such a hearer or yet again leveled at him an epigram phrased circuitously but very certain to be delivered at his address. Everybody knows the good saying of Henri IV.: J'aime à prendre ma part du sermon, mais je n'aime pas qu'on me le fasse." Shortly after, little Père André, describing the dress of the Prodigal Son before his ruination, presumed to attribute to him in great detail the appearance of a lady who was present at the sermon. Habits of greater delicacy as also the difficulties encountered by the preaching of our own day have exiled such liberties, and it is not we who regret the fact.

10. Don't paint any vice too vividly. Father Longhaye warns us at some length of this danger:

> Here is another peril to be dreaded by the moralist: ambition, seeking out effect, the desire to shine and to shock cost what it may. It is unhappily sufficiently notorious that modern preaching has gone sometimes far down this descent, and however resolved we may be not to distribute blame or to launch satire, how shall we pretend to be ignorant of what everybody knows, the thing from which every Catholic soul has suffered? How has zeal ever hoped for something from certain word-paintings that are daring even to scandalousness? . . . We have seen heads of families forbid their wives and daughters from going to hear such a speaker. Young men have declared that they went to the sermon in order to hear what could not be spoken of in their mother's parlor.

He admits that such sermons are exceptions ("God be thanked!"), "rare exceptions, but too noisy ones. Charity bids us see in them a simple error of judgment, a simple reversal of Christian and priestly feeling, and such is the last word of indulgence. But is there not reason to fear that evil minds will suspect in such daring speech a headlong ambition to say all in order to show that we know all, will see even some complaisance of the imagination, more or less conscious, in objects to which the priestly honor demands that we remain

strangers?" In this connexion, we may now hear Father (later Bishop) Stang's caution in his *Pastoral Theology:* we may style it—

11. Don't preach on vice at all. It seems a drastic admonition, but Father Stang gives these reasons:

> Never preach on vice; that is, never make any vice directly and nominally the subject of your preaching. Graphic descriptions of vice destroy the shy tenderness of conscience, and disturb the peace and tranquility of innocent souls. Therefore never preach on drunkenness, impurity, theft, cursing, and so forth, but preach on temperance, purity, honesty, the sacredness of God's name. What do the people gain from these formidable sermons on vice? Some will imitate the Pharisee, and thank God that they are not like those "painted red" by the preacher; others will feel guilty, ashamed, and embittered on account of having been exposed; others may even be taught the "mystery of iniquity", perhaps be enticed to sin; others will, again, wonder, and ask, Where did the preacher get his knowledge of vice? Generally speaking, the audience is not composed of great sinners, but of weak, lukewarm Christians, who realize their shortcomings, and need encouragement rather than condemnation.

12. Don't talk politics:

> The exclusion of political subjects from the instructions of the Master must be the rule for Catholic pulpits. Purely political sermons, which at no point touch religion, would be decidedly harmful.
>
> However, there can be no question but that the pastor, as the leader of his people, can and should make use of the pulpit on occasion to awaken, direct, and guide them in taking the proper attitude toward the many pressing social problems with which they are confronted. There is little difficulty in this if there is the will to do the right thing. There need not be, as is perfectly obvious, any participation in partisan politics. The principles underlying the social and economic problems are far above the plane of petty politics. Directions may be given in these without in the least touching upon partisan issues. (A. Huonder, S.J., in his *At the Feet of the Divine Master,* tr. Frommelt, p. 223.)

13. Don't air your personal grievances in the pulpit:

> Avoid above all to discuss in the sacred pulpit *purely personal* matters of self-love or self-interest. . . . If it is ever truly necessary to speak of yourself in the pulpit, be brief and without passion, with-

out asperity and strife, so that none will suspect you of pride, animosity, or even of self-interest. (The Abbé Ch. Dementhon in his *Memento de vie sacerdotale,* 12th Ed., Paris, 1912.)

14. Don't strive after a false "eloquence". In his *Jesus Christ the Rule of the Priest,* Father Frassinetti represents our Lord as speaking to the priest and exhibiting Himself, in all His missionary work, as a model, There are in the little book four delightful chapters on preaching. With respect to flowery or high-flown phraseology, we find this:

> You will convert no one with fine phrases. A cold and far-sought eloquence will doubtless please and flatter the ear; but it will produce no fruit, and our ministry will remain sterile. What benefits souls is a discourse inspired by zeal and filled with the fire of love. What touches and wins them is to feel in the accent of the preacher not a sonorous and resounding voice, but a heart all on fire with divine love. . . .
>
> Do not deceive yourself: fervor cannot be counterfeited. If you lack it, all the efforts of an artificial eloquence will never give you that power of persuasion which is possessed by a fervent preacher.
>
> Have you ever seen a painted fire produce the effects of real fire? Certainly not. True fire reduces wood to ashes and fuses hard metals. A painted fire leaves all things that it touches just as they were before.

15. Don't preach above the heads of the people. In another chapter, Frassinetti makes our Lord say to his priests:

> See how I took care to make my language intelligible to everybody, and how easily I was understood by even the least cultured and least intelligent. . . .
>
> Many of my priests afflict me greatly, and I have much reason for complaint, for I gave them a rare talent for speaking and all the qualities that make a preacher mighty with souls, and I hoped for much fruit of good to the Church. Vain hopes! These same priests, instead of instructing my people with evangelical simplicity, make them listen only to an unintelligible tongue, and my word remains wholly sterile in their mouth.

16. Don't use empty or sentimental commonplaces. Frassinetti continues our Lord's discourses in another chapter. The Divine Master has shown that his discourses were marked by authority, kindliness, simplicity. He now adds the note of

wisdom or solidity. How many priests there are, He complains, who have not prepared their sermons diligently, and as a result "give my people no other nourishment than empty words and sentimental phrases":

A lawyer handling an important case never ventures to speak at random and without preparation. On the contrary, he takes the greatest care to study his case well, to explore carefully the methods of defense, in order to assure the success of his pleading. Can you do less, you who must sustain a cause whose importance infinitely surpasses all human thought, that is to say, to save souls that I have redeemed at so high a price and for whom I have shed all my blood?

17. Don't speak harshly to sinners. Frassinetti makes our Lord picture the gentle and attractive qualities of His own preaching. He argues that those who willingly attend sermons have already one of the best dispositions for profiting by them:

Do not imitate those preachers who know only how to shout invectives against the poor sinners, and never break to them the sweet bread of my divine word without first of all soaking it in gall and vinegar.

Let your speech be that of a father, a brother, a friend; then it will be full of charm and will always be heard with good results.

18. Don't use faulty illustrations. One preacher confesses that, wishing to use a nautical illustration to a congregation composed largely of sailors, he spoke of sails as "shrouds", and feared, not so much ridicule (when he was told of his error), as a lowered esteem for his knowledge even as a sky-pilot.

19. Don't joke in the pulpit. Quiet humor is occasionally permitted, playing around the horizon of our thought like sheet-lightning in summer. Joking or comedy is dangerous in most circumstances.

20. Bishop Stang's volume on *Pastoral Theology*, written while he was Vice-Rector of the American College, Louvain, and Professor there of Pastoral Theology, has a valuable chapter on "What Not to Preach", from which I cull the following Don'ts (which the author, however, represents by the word "Never"):

Never speak about new revelations, visions, miracles that have no solid foundation or that have not been investigated and approved by the bishop of the diocese or the Holy See. . . . Why leave the solid territory of divine revelation?

Never discuss theological opinions or advert to controversies among Catholic theologians. Theological opinions belong to the school of theology and not to the pulpit, where no question should ever be treated so as to suggest doubts regarding a Catholic doctrine. People would be scandalized to hear that learned men in the Church cannot agree in matters of religion, even though their disagreement be about non-essentials.

Never speak about the particular time of the Last Judgment, or the time of Antichrist's arrival, or similar declarations resting upon some private prophecies, though ascribed to holy men. . . . God does not want us to inquire about the time which He has reserved to Himself.

Never exaggerate the truth in the pulpit, especially in its application to everyday life. Follow the golden *via media.* Sermons, *ex professo,* on the small number of the elect, on the narrow road that leads to heaven, and so forth, seldom produce conversions, but very frequently discouragement.

Never minimize the Catholic faith for fear of offending people. . . .

Never speak on subjects the knowledge of which came to you solely through the confessional. Never say: "I heard in confession", or "a man told me in confession one day", and so forth. People would surely be scandalized, as they consider (erroneously) such expressions a revelation of sins, a breaking of the *sigillum.*

Never speak against civil or spiritual authority. . . .

Never attack the public schools, condemning them in a wholesale manner, calling them sinks of iniquity, hotbeds of vice, schools for paupers. The American public school is an excellent institution, as far as it goes. Nothing prevents you from often insisting on the necessity of religious education for Catholic children, proving that the public schools are defective or insufficient for the education of the whole man.

"Don't" is an unpleasant word—but I have tried to make it less so by excerpts from varied and highly valued authorities in the religious life.

H. T. HENRY.

Catholic University of America.

MEDIEVAL BIBLICAL MNEMONICS. II.

The Purpose of the Biblia Pauperum.

REGARDING the purpose for which this picture-book was originally intended, several opinions have been put forth by scholars.

Since the pictorial element is the striking part of the Biblia Pauperum, this preponderance of illustrations over the text led to the belief that the book was originally compiled to serve as a model for painters. This view was confirmed by the fact that such a book of models for Byzantine art was known to exist. The opinion was first advanced by Laib and Schwartz,[1] later by E. LaRoche[2] and F. X. Kraus.[3] The attribution rests however on an error. The Biblia Pauperum contains pictures, but it lays down no rules how to conform them to Greek models. Among the Byzantines rules for the most minute details in pictures are laid down; whereas in the West painters exercised great freedom in following a given outline. As a matter of fact, both manuscripts and printed copies of the Biblia Pauperum differ widely in their grouping of figures and the execution of the illustrations. The Biblia Pauperum never would have gained its great popularity, had it been a book of models for painters. It was a book to meet the popular demands of a much larger class than that of painters. Moreover, it is well known that these cycles of biblical pictures were the work of ecclesiastics and not of lay painters.

Another opinion and one which comes nearer the truth is that which attributes the Biblia Pauperum to the purpose of religious instruction. This is a legitimate deduction from what has been said in our former paper about the origin of this picture-book.

It is well known that from the earliest times Christian art depicted in the catacombs the Old Testament types of Christ's Life and Passion. The scholarly Anton de Waal calls these typological pictures very aptly some sort of Biblia Pauperum of the Christian catechumens.[4] The great services rendered

[1] Biblia Pauperum, Zuerich, 1867.
[2] Die aelteste Bilderbibel, Basel 1881.
[3] Geschichte der Kunst, II, I, Freiburg 1897, p. 274.
[4] Kraus, Real-Encyklop., I, 1882, p. 157.

by art to the cause of religion were soon fully recognized by the Fathers of the Church. When Nilus, exarch of Constantinople (till the year 420 A. D.) gave directions to have the walls of the churches of that city painted, he stated that the purpose of those paintings was "to instruct the unlettered people who could not read the Scriptures, so that studying those pictures they may become acquainted with the virtuous life of those God-fearing men and women and may be roused to emulation of their good deeds". About 170 years later, Pope Gregory the Great expressed the same thought: "Paintings", he writes, "are placed in churches that those who cannot read letters may see and read on the walls what they cannot read in books".[5] In the thirteenth century the saying originated that pictures were the Bible of the Poor, that is, of the uneducated.[6] A great number of the people could not read, especially during the earlier part of the Middle Ages. The Latin hymns remained to them unintelligible; the words of the preacher were soon forgotten. But the pictures were fixed in their minds to keep alive the memory of the saving truths. Later on, the sacred drama deepened these impressions still more.

These mural paintings, however, were originally the work of priests of particular churches. As early as the year 787 A. D. the Seventh Ecumenical Council of Nicea stated: "The designs of the pictures are not the work of painters, but a result of the legislation and tradition of the Universal Church. The Fathers placed them upon the walls of the churches. Therefore, pictures are her idea and her tradition, and not those of painters. Theirs is only the execution, but the design and groupings were made by the Fathers who built the churches". Accordingly, the pictures had not decorative purposes primarily, but were intended to impress Christian doctrine upon the minds of the common people.

Thus it is seen that the decorations of the walls in churches during the Middle Ages was a matter of deep concern to ecclesiastics. If a chapel had to be decorated, which was dedicated to a saint, the legend or scenes from the life of the patron saint were depicted in the first place. No sooner was a new church

[5] Epist. I, IX. epist. 105, Migne 77, p. 1027, 1128.

[6] Durand., Rationale, I, c. 3.

built, than the bishop or another prelate of the diocese, where it was located, gave orders to a competent priest or ecclesiastic of minor rank to outline a definite plan of decorations. This man drew up a detailed sketch which the painter had to execute and besides composed a verse, the so-called Titulus, for each picture, which, as a sort of explanation, was placed either below the corresponding picture or within the picture by writing it upon a tapering ribbon. That the painter did not invent something new, but merely executed what the poet had composed, can be proved likewise regarding the decoration of profane buildings. Even details which we are inclined at first sight to attribute to the invention of painters, are eventually traced to the written verse of the poet.

In spite of the greatest variety in minor groups, there was a pronounced uniformity in the mural paintings of different churches. The priests had special reasons, why they selected almost invariably certain pictures or groups of pictures. They did not place the pictures in their churches for esthetic reasons, but for religious instruction. Accordingly, the leading events of our Saviour's Life were depicted upon the walls of every church, large or small, and were explained by the preachers in their sermons on Sundays and holidays. Surely, the words of the preacher were fixed in the minds of his listeners more deeply, since they were visualized in the paintings upon the walls and the window panes. The types of Christ and the sayings of the prophets which surrounded the central scenes of Christ's life served the medieval preachers as a guide for the series of their annual sermons. It is, therefore, no mere phrase, but an undeniable fact that the mural paintings of churches, as explained by the preachers year after year, were in truth a Bible of the poor or unlettered people, unfolding the saving truths of mankind and at times a clearer conception of the essentials of the Christian religion than they could have gained by reading the written Word. Every new find of remnants of mural painting in most secluded village churches is a new proof that God's Gospel was preached year after year for many centuries at that sequestered spot and was made the guiding principle of the lives of numerous sincere Catholic men and women.

From what has been said, it becomes evident that the picture-book of the Biblia Pauperum must have been intended for religious instruction like its proto-type, the mural Biblia Pauperum of the churches. Many scholars go so far as to assign to the book the same immediate purpose as to the mural paintings in the churches. They hold that the picture-book was compiled by some unknown ecclesiastic toward the end of the thirteenth century for the express purpose of instructing poor people in their religion. Accordingly they regard the Biblia Pauperum as some sort of substitute to the whole Bible intended for the use of such poor persons as could not afford to buy the larger book of Scripture. But this assumption is wrong. Unlettered persons, rich or poor, had no use for such a book, as they could not read the explanatory texts accompanying the different pictures. If the original author had intended his work for this class of people, he would have done better to omit all texts. Even poor people who could read, but who had no means of buying a copy of the Bible, had no great need of such a book, because the paintings in their village churches gave them all the esthetic, mental, and moral benefits they could derive from the perusal of the Biblia Pauperum.

As already stated, the title, "Biblia Pauperum", is not original. However, scholars have differed greatly about the meaning of the word "Pauper" which is found on the title-page of this picture-book. Some have pointed out that the word cannot be translated by "Poor People", for really poor persons could not have bought such costly copies of the Biblia Pauperum as are still preserved. Yet the actual number of superbly illustrated and expensive copies of that book is very small and made for rich clergymen and laymen who demanded them from the copyists. The earlier and plainer copies were not sold at such prohibitive prices.

Accordingly other scholars have supposed that the Biblia Pauperum was originally compiled for the use of the poor preachers who had not the means to procure a copy of the entire Bible. Their grounds were the fact that the authors of similar, but somewhat later, pictorial works state as the purpose of their compilations that they were designed "to aid poor preachers who cannot procure the entire Bible"[7] or to assist "simple and

[7] Preface of *Speculum humanae salvationis.*

poor clerics".[8] When Lessing first put forth this view a century and a half ago, scholars did not know that every church and chapel was decorated during the fourteenth and the fifteenth century with a mural Biblia Pauperum, so that poor preachers did not need to buy a book which was but a copy of such paintings: they had more, and at times better, representations on the walls or in the windows of their churches. But one cannot see why such a thorough-going scholar as W. L. Schreiber could still maintain this opinion in 1903,[9] Besides, even the poorest preacher found a complete Bible indispensable, at least during the latter part of the Middle Ages, and not beyond his reach. He could either borrow one from a stationary, or use a copy of the library attached to his particular church, or still better, he himself could transcribe a copy for his own use, since he had ample time for doing so during his leisure hours at a time when "time was not money".

In 1907 P. Perdrizet set forth the opinion that what we now call Biblia Pauperum was first styled Biblia Picta, but later named Biblia Pauperum, because it actually served as a cheap substitute to poor preachers who could not procure a whole Bible.[10] This opinion, however, agrees essentially with the foregoing and must be equally rejected.

Francis Jos. Luttor advanced a new theory in 1911.[11] He holds that our picture-book was originally named Biblia Pauperum, because it was used by preachers who were "poor in spirit", i. e. lowly men in the sense of Christian humility; but, as the result of a later change of the meaning, the word "pauperes" signified the large family of faithful Christians of the unlettered people. This is a combination of two opinions each of which is wrong and must be rejected. The Biblia Pauperum was not intended as a help to poor preachers nor as a book of instruction for unlettered adults.

Other scholars suggest that the term "pauper" as predicated of a book, means inexpensive, so that Biblia Pauperum should be translated as "cheap". This meaning may be verified to a certain extent in the plain and unillustrated books going by

[8] Preface of *Concordantia charitatis.*

[9] *Entstehung d. Biblia Pauperum,* Strassburg 1903, p. 11.

[10] Lutz and Perdrizet, *Speculum humanae salvationis,* Muelhausen 1907.

[11] "Schaetze d. Armenbibel," in *Kultur,* Wien 1911, p. 56 sqq.

that name, but is surely misapplied to picture-books which, as a matter of course, had been always somewhat dearer than other books.

The true meaning of the term "pauper" as used in connexion with the word book, is no other than that of abbreviation. Hence "Biblia Pauperum" according to the designation intended by people of the fifteenth century is to be translated as "Abbreviated Bible". In fact, all the books going by the name of Biblia Pauperum which differ from our work are extracts from the Bible, and the author of one of them stated in 1479 that his Biblia Pauperum was compiled from different works ("ex diversis collecta"). Likewise the various "Libri pauperum", mentioned above, are without exception abbreviations of larger works. Besides, all these abbreviated books called "Libri pauperum" were school-books. The "Libri pauperum" therefore were not only compends, but regular textbooks for school purposes. The "Philosophia Pauperum", a compendium of philosophy, was surely not intended for poor lay people nor for poor preachers. In like manner, the "Scotus Pauperum vel abbreviatus", a textbook of Scotist theology, the "Summula Pauperum", or compendium of Canon law, and the "Thesaurus Pauperum", or a short Latin grammar, were not printed for lay people nor for poor preachers, but only for students at the universities and colleges. Besides, the various works called Biblia Pauperum, but differing from our picture-book, were compiled as textbooks and were actually used as such in school. When, therefore, an unknown scribe first put the title, "Biblia pauperum" on a copy of our picture-book, sometime before 1500, he stated that it was an abbreviation of the Bible made for use in school, and his contemporaries fully understood what he meant by these two words.

Summing up what we have said, we find these facts: 1. The Biblia Pauperum was intended for religious instruction, 2. in Bible history, 3. in school where it was used as a textbook. But this was not its full purpose.

The third and only true opinion holds that the Biblia Pauperum was an ingenious system of Biblical mnemonics which rendered the study of Bible History easy to the medieval students. In 1887, Herman Streber stated[12] that the Biblia

[12] *Kirchenlexicon*, II, col. 777.

Pauperum probably was a help in teaching school. Four years later, Rudolph Hochegger furnished most convincing proofs of the correctness of this view in his thorough-going work on the origin of the block-books.[13]

Before the year 1450, school books were so high-priced that they were beyond the means of most pupils' parents. The teachers, therefore, dictated the lessons to the pupils. But even at dictation the boys and girls had to be very economical with their costly paper. Naturally the training of memory was given the greatest attention in school, since the pupils were forced to acquire their knowledge to a large extent without the help of books. Even at the beginning of the sixteenth century, textbooks had not yet been introduced into many schools. The teachers tried to make study easier to their pupils by compressing the matter into concise compends. To assist the memory of their pupils still more, these textbooks were written in verse and illustrated by pictures. In the course of time, however, the teachers' ingenuity succeeded in improving upon these versified pictorial manuals. The pictures were so shaped that they expressed long lines of connected ideas by a systematic arrangement of their separate parts. They are, in fact, nothing else but mnemotechnical helps. This is the reason why the picture is the most essential part and the text reduced to a minimum.

The Biblia Pauperum belonged to this rather large class of versified pictorial mnemonical school-books. At least thirty-three different books of this class are known as having been in use in medieval schools. Besides the Biblia Pauperum, eleven other of these mnemonical school-books treated of the Bible History; there was another that was a textbook of profane history, and still four more taught natural sciences by the same pictorial method. In fact, all branches of knowledge taught in the medieval common schools are represented by such pictorial and mnemonical textbooks. Moreover, the Biblia Pauperum contains explanatory texts and Biblical quotations rendered into Leonine verse, the metre so familiar to the medieval boy who had studied Latin from the versified "Doctrinale".

Since the Biblia Pauperum was used as a school-book, it is easily understood why it was the first printed book; why it

[13] *Entstehung u. Bedeutung der Block-buecher, Leipzig* 1891.

passed within a short time through many editions; why, in spite of a large output only a few printed copies have escaped the ravages of time, and why these few copies have been preserved in monasteries of teaching religious orders, especially Benedictine abbeys.

Another convincing proof that the Biblia Pauperum was a text book of Bible History used in the common schools is furnished by the volumes in which different pictorial mnemonic text books are bound together. In the Berlin Library there are eleven different pieces which had been bound in one volume, until separated from each other about the year 1845. Originally this collection contained four text books of astronomy, the Biblia Pauperum with four other Biblical text books, and two text books of moral instruction. The Heidelberg Library treasures a volume in which eight different works are bound together: a Biblia Pauperum with another Biblical text book, five text books of moral and doctrinal instruction, and one text book of astronomy. These collections furnished the teacher a complete set of text books of all the branches he had to teach, so that he possessed in the one volume virtually a veritable library according to the medieval standard. Certainly, the different collections were made up of different pieces, as the needs of the different teachers demanded.

Finally, there is a very striking proof for the correctness of this view in the copies of mnemonic text books preserved in the library at Vienna, Austria. In 1809 the library acquired a volume containing the Biblia Pauperum bound with three other pictorial Biblical text books. On the first page it is stated that this old volume belonged in 1598 to John Stadler, Pastor in Greding. Here we have the name of a teacher who once used this volume in school. As he was not a teacher of secular subjects, he had only Biblical text books bound in one volume. We know, likewise, of another volume which contained the Biblia Pauperum together with two other Biblical text books. These three pieces were bound as one about 1430 by a certain parish priest whose name has not been handed down.

All this goes to prove beyond a shadow of doubt that the Biblia Pauperum was a mnemonic Bible History, from which the medieval children were taught the leading events of Christ's life with their corresponding types and prophecies of the Old Testament.

Valueless as these mnemonic school-books might be in modern times, they are of the greatest interest to the artist and historian. They give us a vivid idea how the Bible was studied in medieval common schools, and how oral instruction had been a necessity on account of the scarcity of books. The teacher would show the picture to the pupils in school and tell them about the corresponding Bible story represented by it. Further questions of pupils and explanations by teachers were directed to the significance of certain figures or parts of the picture, and not, as nowadays, to explanation of the words of a text. The eye of the pupil was made the vehicle for proper ideas by studying groups of pictures which were symbolic of higher truth and could be remembered more easily than the lines of a long text. Even illiterates who were not able to read a word could study Bible history with ease from these pictorial mnemonic books: they were to them picture writings or ideographs which were mastered by the medieval boy just as the untutored Indian learned to read his hieroglyphics. The explanatory text and the Biblical quotations were placed there as helps to the pupils who were able to read. In fact, they greatly facilitated their study and by committing them to memory the medieval children acquired a ready stock of Biblical quotations.

That the pictorial method of teaching had peculiar merits and may have even excelled in efficiency our present textuary systems, is readily admitted by competent authorities. The Protestant historian George E. Woodberry writes:[14] "It is difficult for a modern mind to realize the place which pictures filled in medieval life, before the invention of printing had brought about that great change which has resulted in making books (i. e. texts) almost the sole means of instruction. It was not merely that the paintings upon the walls of churches conveyed more noble conceptions to the peasant and artisan than their slow imagination could build up out of the words of the preacher; like children, they apprehended through pictures, they thought out all higher themes in pictures rather than in words; their ideas were pictorial rather than verbal; painting was in spiritual matters more truly a language to them than

[14] *History of Wood-Engraving,* New York, 1883, pg. 27-28.

their own patois. They could not easily understand intellectual statements, they could only see".

THE MANUSCRIPT COPIES OF THE BIBLIA PAUPERUM.

No less than thirty-three manuscript copies of the Biblia Pauperum are extant which are all traceable to one common source, though they have to be divided into three main categories, each containing several smaller groups.

The first main division comprises fifteen manuscript copies having two groups of pictures on each page. They represent the earlier form of the Biblia Pauperum and are subdivided into four classes which have as a common feature that the scene from the life of Christ is placed between the corresponding two Old Testament types.

In the first and earliest of these four subdivisions, preserved in three manuscripts, the central group of pictures is smaller in size than those on both sides and is bounded by two circular lines in the shape of a medallion. The second subdivision, consisting of four manuscripts, retained the shape of the central group, but enclosed the four busts of the Prophets likewise in medallions. The third subdivision, made up of five manuscripts, differs from the preceding in an arrangement of the groups—the busts of the Prophets are placed above and below the central group and not on both sides like those of the second section. The fourth subdivision, in which there are three manuscripts, differs from the three preceding in two features; the central group has the same dimensions as the accompanying groups on either side and all four busts of Prophets are placed above the central group.

The second main division comprises likewise fifteen manuscript copies, which, however, have only one picture on each page. It is subdivided into three classes. The first of these subdivisions has six manuscripts and shows the following peculiarities. The pictures have, instead of the broader format, a rather longish one, and the types are placed closer to each other, and some of the inscriptions are omitted. The second subdivision, represented by two manuscripts, enclosed all groups in circles (which, however, are not connected with each other) and place the types above or below the central figure and not alongside it. The third subdivision, comprising seven manu-

scripts, is notable for the longish shape of the central figure, which is larger than the accompanying pictures.

The third main division is made up of three manuscripts which are not decorated by pictures. To all appearances, these manuscript copies are nothing else but unfinished works which explain to us the remarkable fact why several manuscripts differ in their pictures, although they agree in the text. In these cases, the text was written beforehand and the painters executed the representations without any model, but according to the verbal description of the ecclesiastic who supervised the work.

The number of pictures increased gradually in the course of time. The manuscripts dating before 1350 have only 34 large pictures, those made between 1350 and 1400 have on the average 36 large pictures, and those executed during the fifteenth century raise their number to 40 and 46 or 48 and even more. There is no uniform order in the manuscripts regarding the arrangement of the separate pictures.

The earliest manuscript copy still extant is preserved in the library of the Canons Regular at St. Florian in Austria, It was made during the first quarter of the fourteenth century, between 1400 and 1425. The last manuscript copy, which was made in 1518, is now treasured in the University library at Heidelberg. Eight copies have only German text, one copy German-Latin text, and the rest Latin text.

The manuscripts are distributed as follows: fourteen copies are preserved in Germany, eight in Austria, four in England (London), two in Holland, one in Denmark, (Copenhagen), and of four the present whereabouts are not known. The library of Munich has eight copies, the British Museum in London four copies, the Benedictine Library of Salzburg three copies, and fourteen other libraries have one copy each. Surely, some other copy or copies will turn up yet in the course of time. At all events, this total only represents a remnant of a still larger number of copies which once had been in use in the medieval schools. A description of the extant manuscripts is given by W. L. Schreiber in his work, *Entstehung u. Entwickl. der Biblia Pauperum* (Strassburg, 1903, pp. 23-32).

The Printed Editions of the Biblia Pauperum.

The Biblia Pauperum is the first book that was printed in Europe, as far as we know at present. Between 1440 and 1450 a German wood-engraver of South-Western Germany issued a xylographic edition. Unlike later editions, he cut only the whole-page pictures on separate blocks. The Latin text was inscribed later by hand in black and red ink. Books printed in this fashion are called block-books and the process of printing is called block-printing or xylography. Only one copy of this first edition is now preserved in the university library at Heidelberg. This printed Biblia Pauperum contains, like the earliest manuscript copies, only 34 large pictures. We have positive proofs that there had been produced still earlier xylographic editions of the Biblia Pauperum, but all these books have been lost or destroyed by constant wear and tear.

About the year 1463 was printed the xylographic edition of 40 leaves, with Latin text, which became so popular that no less than ten different impressions of it were issued. Both pictures and text are printed from engraved wooden blocks. The first edition was made and published in Belgium or Holland, but the later impressions were done partly there and partly in Germany. They are more or less free copies of a manuscript of the third class of the first division.

In the year 1470 a xylographic edition with German text and 40 leaves was issued at Noerdlingen, Bavaria, by Frederic Walthern and Hans Hurning. It was twice reprinted. In 1471, Hans Spoerer issued another edition with German text and 40 leaves at Nuernberg. It passed through four editions. About 1475, a xylographic edition with Latin text and 50 leaves was made and published in the Netherlands. Between the years 1510 and 1520, the Italian wood-engraver Giovanni Andrea Vavassore, called Vadagnino, printed four xylographic editions with Latin and Italian texts. He copied an edition of 40 leaves, but omitted the busts of the Prophets. As he brought out his work in pocket-size form, he divided the groups, putting each of the figures of Christ's Life as well as each type upon a separate page, so that his editions consist of 120 pages instead of 40. To avoid confusion, he put also the text below the New Testament representations and above the

Old Testament types. These four Italian editions bear the title of "Opera nova contemplativa".

Among the earliest productions in typography is the Biblia Pauperum. Certainly the pictures were printed from engraved blocks, whereas the text was printed with moveable metal type. However, the ingenious arrangement of the Scriptural quotations, as we find it in the xylographic editions, could not be reproduced by typography. Accordingly, we find in the typographical editions more quotations from the Bible, usually occupying a half-page, below the Biblical representations.

Albert Pfister issued three typographical editions of the Biblia Pauperum at Bamberg during the years 1462 and 1463, two with German text and one with Latin text. The first German and the Latin edition comprise each only 34 pages, like the oldest manuscript copies, whereas the second edition has 44 pages or an addition of ten pictures to the original 34.

Not less interesting, and almost as rare, is a Biblia Pauperum with Latin text, printed apparently by Anthony Sorg at Augsburg about the year 1476. It contains the 40 representations of the xylographic editions with six additional pictures depicting Human Salvation. The 40 subjects are a rather free copy of the representations of one of the xylographic editions. The main differences are—the central figures are much smaller than in the block-books, and the lower two busts of Prophets are missing, though the upper two are retained. Moreover, the explanatory text is entirely different from that of the xylographic edition, but there is no variance in the Scriptural quotations.

In France, we come first across the Biblia Pauperum in an edition of the "Livre d'Heures" printed at Lyons by Marc Reinhardt in 1489. This book is decorated with 50 marginal illustrations which are free reproductions of the xylographic Biblia Pauperum. A typographical edition of the Biblia Pauperum was printed by Anthony Verard at Paris about 1503 and was reprinted by Gilles Couteau at Paris about 1520. These two editions bear the title, *Regard des deux Testaments* or *Les Figures du Vieil Testament et du Nouvel,* and contain 40 illustrations which are reproductions of the Latin xylographic Biblia Pauperum, with French text. We know for cer-

tain that some editions have been lost entirely, so that no single copy is extant.

According to the above figures no less than twenty-three xylographic and six typographic editions of the Biblia Pauperum have been printed from 1440 to 1520. *The number of printed copies making up these 29 editions exceeds 10,000.* The text of fourteen editions is in Latin, of nine in German, of four in Italian and of two in French. A detailed description of the xylographic editions is given by W. S. Schreiber[15] and a shorter description of all editions in *Entstehung*.[16] Pfister's typographical editions are best treated by Gottfr. Zedler.[17]

The Facsimile Reprints of the Biblia Pauperum.

In spite of the rarity and exorbitant price of copies of the Biblia Pauperum, the study of these medieval Bible histories is greatly facilitated by facsimile editions which have been issued, both of manuscripts and printed copies, within recent time. First appeared a facsimile reprint of a block-book preserved in the British Museum by J. Ph. Berjeau (London, 1859), then a reprint of the oldest manuscript copy at St. Florian, by Camesina and Heider (Vienna, 1862), a reprint of a block-book by Unwin with introduction by Dean Stanley (London, 1884), a reprint of the manuscript at Constance, by Laib and Schwarz (Zuerich, 1867, 2. edition, Wuerzburg, 1892, 3. edition, Freiburg, 1899), a reprint of a block-book, by Einsle with description by Schoenbrunner (Vienna, 1890), a reprint of the Paris block-book, by P. Heitz with historical introduction by W. S. Schreiber (Strassburg, 1903), a reprint of the Heidelberg block-book by P. Kristeller (Berlin, 1906), and a reprint of the German block-book of 1471 by R. Ehwald (Weimar, 1906). Some of these reprints are still on the market. To the student the facsimile does practically the same service as the precious original.

The Author of the Biblia Pauperum.

History has not recorded the name of the man who first designed and made the Biblia Pauperum. If we had any proof

[15] *Manuel de l'amateur de la gravure au XV siècle.* vol. IV, Berlin 1902, pp. 1-113.

[16] Strassburg, 1903, pp. 34-38.

[17] Bamberger Pfister Drucke. Mainz, 1911, pp. 20-27, 59-65, 76-78.

that the title appended to this book in the fifteenth century was warranted by well-founded tradition, we would incline to the opinion that the author was a member of the Franciscan Order. Since, however, the Mendicant Orders were averse to any extraordinary display of art in books throughout the thirteenth century, the author of the Biblia Pauperum could not be a member of these orders. In view of the fact that the larger number of manuscript copies extant were preserved in Benedictine monasteries and that the mural and stained Biblia Pauperum are mostly found in Benedictine churches, we must regard W. L. Schreiber's conjecture[18] very plausible, namely that the Biblia Pauperum originated in a Benedictine monastery. Mr. Schreiber would call it the "Benedictine-Bible", but we should prefer to style it rather a "Benedictine mnemonic Bible History".

Nevertheless, the Biblia Pauperum must have had some connexion with the mendicant Friars. It is a significant fact that the two earliest works which bear the name of Biblia Pauperum are ascribed to Franciscan Friars, Alexander of Villedieu and St. Bonaventure. Whether there was any direct influence of these works upon the later Biblia Pauperum, we cannot ascertain. It is possible that the poor Friars had visualized by pen sketches what the artistic Benedictines had later expressed in color. At all events, it is highly probable that the title of our pictorial work is traceable to the unillustrated Biblia Pauperum of St. Bonaventure.

From present indications the author of the Biblia Pauperum lived in Southern Germany and probably was a Benedictine. About 140 years later we find in the same country a monk who invented xylography and printed the first editions of the Biblia Pauperum from wooden blocks. He too was most probably a Benedictine. Formerly, as long as scholars held that the block-books originated in the Netherlands, it is quite natural to attribute these books to the Brethren of Common Life.[19] After the researches of W. L. Schreiber in 1895, this opinion is no longer tenable. We know now that wood-engraving originated in Northern Italy and xylography in Southern Germany, most probably in Benedictine monasteries.

[18] *Entstehung*, p. 11.

[19] Cf. Hochegger, op. cit., pp. 26-28.

Circulation of the Biblia Pauperum.

A cursory view of the succession of printed editions is apt to create the impression that the Biblia Pauperum crossed into France and Italy at a time when German and Dutch printers had ceased to issue this popular school-book. We have to keep in mind, however, that the xylographic editions with Latin text were on sale in France and Italy as well as other parts of Europe by a number of book-agents soon after their production. On the other hand, the Biblia Pauperum had not been forgotten in Germany at the beginning of the sixteenth century, when Italian engravers and French printers first commenced to spread this work, as is shown by the German manuscript copy at Heidelberg, written in 1518, the stained windows at Hirsau made between 1503 and 1524, and the sculptures in the cathedral church of Bremen executed between 1510 and 1520.

On the whole, the influence of this typological cycle on art was as extensive as it was lasting. We find traces of it in the works of Duerer and other German masters of the fifteenth and sixteenth centuries. Moreover, one of the representations of the edition of 40 leaves is reprinted in Caxton's Life of Christ. Again, the *Grandes Heures* printed by Anthony Verard about 1498 and a number of other French prayer-books printed about 1500 contain reduced copies of the wood-cuts as well as the Biblical quotations of the Biblia Pauperum. Even the famous paintings of Michelangelo in the Sistine Chapel are modeled on the typological system of the Biblia Pauperum. We can trace the influence of this typological cycle in the works of art of still more recent dates, as in the *Histoire du Vieux et Nouveau Testament* published by de Royaumont at Paris in 1687 and the Passion Play at Oberammergau. Quite recently (in 1865) the church of St. Martin Major in Cologne was decorated with a cycle of pictures which resemble closely the Biblia Pauperum and in 1885 two German artists, John Klein and Fred. Schmalzel, issued a modern reproduction of the Biblia Pauperum.[20]

As soon as typography had given pupils cheap text books of Bible History, this mnemonic aid to the Bible fell gradually into disuse and disappeared from the schools. The illustra-

[20] *Biblia Pauperum*, Regensburg, 1885.

tions of the Bible were shorn of the mnemonic devices and typological grouping which were so peculiar to the Biblia Pauperum. In 1529, Hans Sebaldus Beham commenced to issue his *Biblicae historiae artificiosissime depictae* which illustrate the leading events of Scripture in chronological order. No text is given in these picture-books, because they were intended to accompany the text books and not to supply them as the Biblia Pauperum did. This style of Bible illustration remained in vogue during the following three centuries.

Conclusion.

The influence exercised by the Biblia Pauperum in spreading Bible knowledge was greater than is generally believed. These once popular Bible histories take us back into the medieval schools and give us a vivid picture lesson in Scripture, before printing was invented and paper had become cheap. We see in these mnemonic picture-books how ingenious the Church had been in devising aids to facilitate oral instruction during the centuries when school-books were still very scarce. And these pictorial instruments of learning were so well suited to their purpose that one cannot but admire the efficiency of the work done by the Church. Millions of Catholic youths have been taught the mysteries of their faith from these mnemonic Bible histories from the thirteenth to the middle of the sixteenth century. Millions of Catholic adults, both educated and illiterate, felt their faith quickened by the mural Biblia Pauperum which spoke as intelligently to their eyes as the words of the preacher to their ears. In this way, the people became conversant with the teaching of the Bible to a greater extent than the millions of our contemporaries who are so lamentably ignorant of the fundamental truths of Christianity. The pictorial Biblia Pauperum served its purpose better for the medieval laity than the modern textual Bible for their descendants.

John M. Lenhart, O.M.Cap.

Wheeling, West Virginia.

Analecta

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

De Facultate Baptismi Domi conferendi extra mortis periculum.

Quaesitum est utrum sit iuri conformis praxis iuxta quam infantes, qui non versantur in periculo mortis, sed non sine periculo ad ecclesiam transferri possunt, *domi solemniter* (i. e. cum omnibus caeremoniis etiam ablutionem praecedentibus) baptizentur a parocho aliove sacerdote de parochi licentia; nam ad ministrum necessitatis et in specie ad obstetricem non potest recurri nisi in necessitate stricte dicta, scilicet cum positive timetur periculum ne infans moriatur (C. S. Off., 11 ian. 1899) et nonnisi in eadem necessitate omittuntur caeremoniae ablutioni praeviae (S. C. Rit., 17 ian. 1914, Cod. iur. can., can. 776 § 1).

Quare propositis dubiis:

"I. Utrum supradicta praxis sit conformis iuri canonico et, quatenus *negative:*

"II. Quomodo in casu procedi debeat".

In Congregatione Plenaria Emorum Patrum, habita die 26 iunii currentis anni, iidem Emi Patres ita responderunt:

Ad I. Providebitur in secundo.

Ad II. Esse iuri conforme quod, si infans non versetur in periculo mortis, sed sine periculo ad ecclesiam ad normam can. 775 transferri nequit, Ordinarius, vi can. 776 § 1, n. 2, permittere potest, *pro suo prudenti arbitrio et conscientia, iusta ac*

rationabili de causa, in aliquo casu extraordinario, quod domi baptismus solemniter administretur; aestimare autem casus extraordinarii gravitatem est remissum prudentiae et conscientiae ipsius Ordinarii in singulis casibus.

Facta autem Ssmo Domino Nostro Pio Papae XI de praemissis relatione ab infrascripto Secretario Sacrae Congregationis de disciplina Sacramentorum in audientia diei 4 iulii 1925, Ssmus Dñus Noster resolutionem Emorum Patrum ratam habuit et confirmavit.

Datum Romae, ex aedibus Sacrae Congregationis de Sacramentis, die 22 iulii 1925.

† A. Sapotosti, Ep. Thermen., *Secretarius.*

DIARIUM CURIAE ROMANAE.

Pontifical Appointments.

3 June: Monsignori Nicholas Franche, Ferdinand Schreiber, Charles Boehm, Thomas Mahon, John Klute, Francis A. Malloy, Marian Orzechowski, and Peter Cerveney, of the Diocese of Cleveland, Domestic Prelates of His Holiness.

22 June: Monsignori Joseph A. Weigand and Thomas P. Harrington, of the Diocese of Columbus, Domestic Prelates of His Holiness.

3 July: Monsignori John Maher, Adolphe T. Ennis, William Schellberg, of the Diocese of Concordia, Domestic Prelates of His Holiness.

10 July: Mr. Domenico de Monte, of the Archdiocese of Bombay, India, Knight of the Order of St. Gregory the Great, civil class.

24 July: Monsignor Edmond J. FitzMaurice, Rector of the Theological Seminary of the Archdiocese of Philadelphia, Bishop of Wilmington.

27 July: Monsignor George Leech, of the Archdiocese of Philadelphia, Private Chamberlain of His Holiness.

Mr. Louis Philippe Caillouet of the Archdiocese of New Orleans, Knight of the Order of St. Gregory the Great, civil class.

29 July: Mr. Edward Brennan, of the Diocese of Harrisburg, Knight of the Order of St. Gregory the Great, civil class.

31 July: Monsignor Eugene Burke, of the Diocese of Newark, Domestic Prelate of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS answers a question regarding the faculty of administering solemn baptism at home when the infant to be baptized is not in danger of death but cannot be taken to church without risk.

ROMAN CURIA announces officially some recent Pontifical appointments.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE BISHOP OF LINCOLN.

Two coats impaled. A: Silver, a pale gules; on a chief azure a silver star of six points (See of Lincoln). B: Gules, between three fountains the forearms of our Lord and St. Francis in fess, silver, the hands pierced gules and holding a silver lily (Beckmann). The diocesan arms have been previously explained in the REVIEW.[1] On the Bishop's impalement the central charge is in honor of St. Francis and St. Joseph, his name patrons, while the heraldic "fountains" are expressive of the etymology of his family name.

II. ARMS OF THE BISHOP OF NATCHEZ.

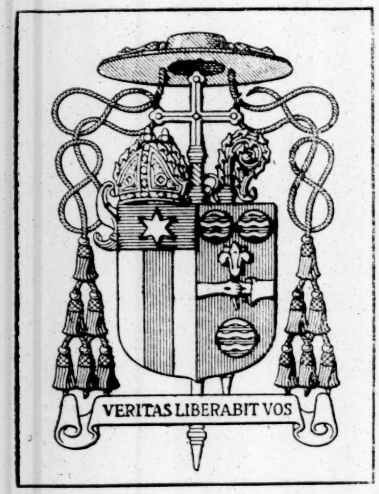
Two coats impaled. A: Per fess wavy silver and azure, in chief a sun gules charged with a silver cross-potent (See of Natchez). B: Silver, a cross gules between four lions sable, each facing the cross (Gerow). These diocesan arms have also been previously explained in the REVIEW.[2] The Bishop's

[1] Vol. LX, No. 3, p. 302.

[2] Vol. XLVI, No. 1, p. 94.

impalement is the coat of his family, with the lions erect instead of "passant".

I



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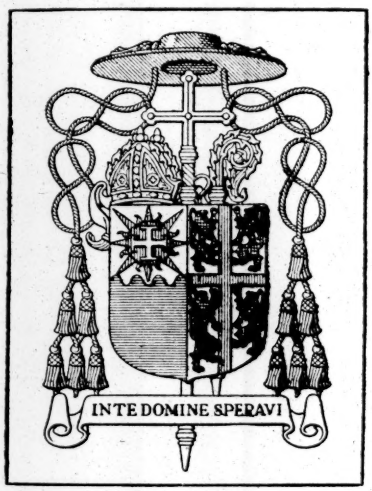

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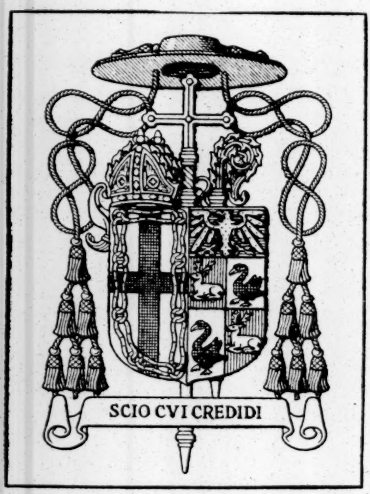

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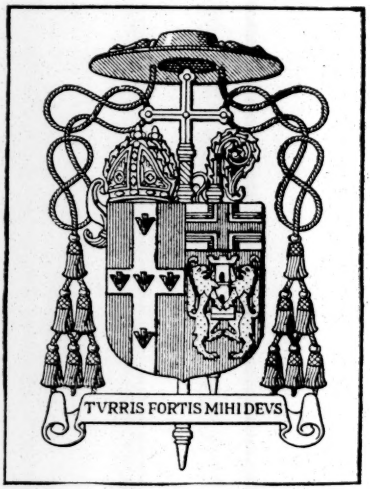

III. Arms of the Bishop of Monterey and Fresno,

Two coats impaled. A: Silver, a cross sable and a gold chain in orle (See of Monterey and Fresno). B: Gules, a stag lodged silver, quartering silver, a swan sable; on a chief azure a gold eagle (MacGinley). The diocesan arms are derived from those of the family of Zuniga, Counts of Monterey, whose sable "bend" has here been changed into a cross, precisely as was done in the arms of the diocese of Lafayette. The gold chain on the Zuniga coat was very probably derived from the arms of the kings of Navarre. The bishop's personal arms combine the MacGinley stag and the swan of Sinnott (his mother's family). The eagle is for St. John, his name patron.

IV. Arms of the Bishop of Oklahoma.

Two coats impaled. A: Gules, on a silver cross five arrowheads gules (See of Oklahoma). B: Gules, two gold lions holding a silver tower; on a silver chief a cross gules cottised azure (Kelley). The word "Oklahoma" has been interpreted as meaning either "red earth" or "red people"; hence the field of gules. As the territory was the reservation of the five Southern tribes, the cross has been charged with five arrowheads (which may also be regarded as expressive of the Sacred Wounds). The Bishop uses his ancient family arms, in their simplest and best form, with the addition of, in chief, the cross of the Catholic Church Extension Society, of which he was President.

Pierre de Chaignon la Rose.

MARYKNOLL MISSION LETTERS.

Paucity of material prevented my weaving a good mission story, so since the Mountain didn't come to Mohammed neither did the Mountains come "Too-mey". And they were *mountains* too, because I've just returned from a visitation to the Christians living among the Marble Mountains of Tung On. Just now I feel like some one who has undergone a major operation, so I must inflict you with a long drawn out recital of this mission trip which was my first. There is a difference though, because I'm doctor and patient, as well, since I think I'm the

one who performed the operation and I know I suffered the consequences.

Starting away back in the earliest epochs of most ancient history, say, something like two weeks ago or a fortnight, as one says when one goes to visit one's friends in Hong Kong, came a letter for Father McShane from the same Colony under His Britannic Majesty's domain, purporting to contain information about the Tung On district. Perhaps this letter contained the necessary geographical index, but it meant nothing to me save a continued "detour". Tung On is not in the Loting parish; and although, as you know, at one time it had many Catholics, several have died or dropped away, since this district has not been administered unto for about four or five years. Two previous attempts have been made to reach these Marble Mountains, but without success. A year ago last Spring, Father Taggart tried to go in from the West River, but was stopped by the ubiquitous bandits; and last April, Father Sweeney actually entered the outposts only to be taken seriously ill, before he could reach that first Christian village. The catechist who accompanied Father Sweeney could not go on alone, for he had to hurry Father Sweeney to Hong Kong where he spent a month or five weeks at the French Hospital. Since we have been enjoying comparative peace in this sector of the Kwang Tung Province and likewise being "cursed" with good health I was elected to attempt the visitation this year. When I voted for myself the choice was unanimous.

Accordingly, therefore, two hours after the arrival of the letter containing the alleged and supposed information, together with Father McShane's "Boy", Thomas, I was off Tung-On-ward. The first leg of the journey was made in a boat larger than a "saam paan" but smaller than a junk. My instructions were to go in to the Tung On district from Lin Taan. We left Loting at 2:30 on Sunday afternoon and reached Lin Taan 9:30 the following morning. You may be sure I couldn't sleep on the shelf that was alloted to me for my portion. Although I had my camp cotbed along and used it the remainder of the trip, I couldn't put it up on this boat on account of the lack of space. With the exception of the noisy company playing "ma tseuk", which game continued until 3:00 A. M., most of the other people who made up the passenger

list slept very comfortably on the boards. Upon reaching Lin Taan, the coolie who carried the two baskets which made up our baggage, told us that Tung On was only four hours' walk. Accordingly we went to an inn (commonly so-called) where I celebrated Mass at 10 o'clock with the usual curious gallery gaping at me, Still it was a "locum decens" and I had no qualms of conscience about saying Mass there, as I had heard of some of our men celebrating the Holy Sacrifice in pagan temples which were the only reverent places available for the simple reason that there were no other places. With Mass over I dispatched the boy in quest of a baggage porter who would lead us on our four hours' walk (as I thought). After being absent about an hour, Thomas returned with the disconcerting news that Tung On was about 30 English miles from Lin Taan and that it would take all day to make it. Since it was after 11 o'clock there was nothing to do but to wait until the morrow. Plans had to be made for the hike; so, as a remote preparation the boy and myself walked all over Lin Taan before we managed to engage the coolies who were to take us into the mountains. Besides, there was the usual time lost in "talking price". Since there were 30 miles to be covered I decided to hire a sedan chair, for I knew that such a distance on foot would about do me up for what was to come. To be sure I was "nicked" good and proper, for you know that a foreigner is expected to pay several times as much as a Chinese for any services rendered.

When it came time to commence our journey the coolies started again on the subject that is very dear to their hearts—"talking price". Fortunately I had already paid down "bargain money" which evidently didn't bind the bargain. But when I did pay I had the inn-keeper guarantee my deposit, so I really won out for once. I confidently told the coolies "to climb a tree" or "jump into the river" or "sump'n", so they were finally prevailed upon to go, after a little argument *and no more money*. The first part of the journey was as usual and you know what the usual is. It's indescribable. The second part of this trip from Lin Taan to Tung On though is a caution.

At 11 o'clock in the morning the coolies stopped to buy rice, as there were to be no more small rice-gruel houses where they

could get a bowl of "chuk" and a cup of hot tea until Tung On was reached. From this time on until 5 in the afternoon, we passed but one lone house. At this farmhouse the coolies boiled their "chuk" and ate it at one o'clock. It was at this house that we learned how the robbers had been busy and had robbed a man who had dared to come through only the day before. However, the chair-bearers didn't appear to be afraid to continue as long as they had me for their freight. From here on the unusually narrow mountain trail was covered with a thick undergrowth of weeds showing clearly that we were on a less frequented path. At five we espied the first house since one o'clock. This house was off the regular path and nestling on an adjoining hill some distance away. I wasn't much surprised when the coolies pointed it out as "the place where the bandits live". At this place or perhaps a little farther on, not only the men but the women working in the fields were toting guns on their backs and wearing bullet belts. Later on, when Thomas, the boy, explained what he had seen, telling the Christians that these women were carrying guns to protect themselves from the bandits, one sophisticated youth piped up with "Protect themselves nothing, those women are themselves bandits".

We got into Tung On city before dark, but we had some difficulty in locating the shop where the letter directed us to go. Somehow or other I can never seem to pass for a priest, for at the outset of the journey when I'm all spick and span and dressed up in my white barber coat, I'm sometimes taken for a Standard Oil Company representative, but always at the end of a hard day's travel I am sure to be mistaken for a little dried-up Protestant minister. In this incident it wasn't to be wondered at because the foreign preacher from Canton visits Tung On once a month in peace time, coming in from the West River and not by the way I made my entree. I went out by the way of the West River, which is not only shorter but a much better and more frequently traveled road. At last the shop was reached where we passed the night. Again I must have been mistaken for a minister for I wasn't permitted to baptize a little four-year-old boy because the older brother who was apparently ruling this household said, "Not now, but when you come next time and bring a letter". Of course, I had a

letter written by Father Lane's boy in Hong Kong. This boy was supposed to have been a native of Tung On, but no one seemed to know anything about him there. Night prayers were attended by one lone old woman, the boy and myself, but as prayers were finishing, I was surprised to be greeted by an oldster of some sixty summers with the Catholic salutation of "Tin chue po yau, Shan Foo". I was told that there was but one Catholic family in Tung On, but this old gentleman was one; in fact, all things considered he was the only one since he alone went to confession and received Holy Communion on the following morning. He wasn't very well instructed though, so the boy explained a few of the essentials which he knew at one time but had forgotten and then we went to bed but not to sleep. To make matters worse, a crowd of pagan relatives who had come in from the country for some kind of a celebration arrived in all their noisiness at midnight. About the time they stopped talking it was time to get up. That morning before Mass it took a good part of an hour to get a Confession out of the old fellow who came to the shop the night before, but I finally allowed him to go, as well as to receive Holy Communion.

After Mass I tried to get away immediately, but the basket porter didn't show up and it started to rain. I hadn't the remotest idea where I was to go next for I was told that an old Christian would meet me in Tung On city to take me into the surrounding villages where the Christians were. The information I had picked up the night before was very meagre and entirely unsatisfactory. What I did learn was that there were three villages each equally distant from Tung On (each a four hours' walk, but I don't believe it now). However, in Village Number One there were no Catholics now because they had all apostatized and had returned to "paai shan", worship of the graves of their ancestors on the hill sides. The "Shan Foo" shouldn't go there. I didn't. In village Number Two there was a family feud and a lawsuit, as ever, in progress. It seems that one family had become Catholic and another family took exception to this action, questioning the legality of joining a "foreign teaching". Both sides took the case to court where it is still under litigation. Being no lawyer I went not to village Number Two. Wan Choh Ying was Village Num-

ber Three that had "several tens" of "warm-hearted" or zealous Catholic "Friends", so to this village I went. As it was raining again when we left Tung On I hired another sedan chair. There was more wrangling over the price and while I was swindled on the price paid, I'm glad now that I engaged the chair, for the road was unfamiliar to the basket porter as well as to the chair coolies who lost the way many times during the day. We didn't "slip into" Wan Choh Ying until five in the afternoon after a hike of seven hours instead of four. When the men, women and children working in the rice paddies saw us coming down the mountain and entering the valley they all shouted "The Father has come. God bless the Father". To be taken for a priest where I least expected it was indeed a most pleasing and delightful sensation to experience, and for the moment I almost forgot the teeming rain. A priest home-side on a sick-call couldn't have received a more cordial and whole-hearted reception than was mine after that day in mud and mire. The head of the village (it had about 30 people) stopped work and so did everybody else to welcome me. The fatted calf which happened to be a very fine chicken was killed for the "Shan Foo's" supper, after which Thomas, the boy, asked a few questions, but he didn't get very far in the catechism before he was made aware that these people had been very well instructed indeed. When all assembled for night prayers I was again edified at the manner in which they recited the prayers and litanies. Then came the Confessions.

There were only eight or nine, but these few knew just what to do at Confession and did it. Very little time was necessary and I had no difficulty with the Confessions. And there hadn't been a priest in this village for about four years! The French Fathers who used to care for this district were wont to visit the villages three or four times a year, coming up from Shiu Hing and remaining with the people for perhaps a week at a time. The French Fathers certainly instruct their converts well.

The following morning after Mass there were six baptisms and ceremonies supplied for two others. For the baptismal ceremony salt was ready to be blessed and there was also water and another bowl to catch the water after Baptism. They themselves also asked for the supplying of ceremonies for the two little boys whom Father J. Donovan had baptized on his

last visitation when he didn't have the Holy Oils. With all these ceremonies over, my thought was to get away, but I couldn't because of the heavy rain. I decided to wait awhile before pushing on to the West River, which I was told was only three hours' walk. Of course, I was sceptical as to this distance, but I had to wait until the rain subsided anyway. Not only that day did I have to remain but also the next on account of the torrential rains. During my stay I was rather surprised when the head of the village proudly displayed Fr. Superior's name card together with those of Monsignor Walsh and Father Donovan. What no one could quite fathom though was the fact that J. E. W. is now a "Chue Kaau" (Bishop) and the "Taai Tong Ka" back in "Fa Kei" is not.[1] It was too much for me to attempt to explain. My boy who is not used to village life since he is from Hong Kong was visibly disgusted with life and with me, too, for making him go through such an ordeal. He worried me and teased me so much that I made two attempts to leave, going so far as to borrow his Chinese trousers and grass sandals for the muddy and slippery roads as well as donning a Chinese raincoat also made of grass. The natives on the other hand certainly wanted me to remain with them as long as possible, "It is raining too hard and besides there are 'ten over' streams that you will have to cross". On the evening before we did finally get away I was asked to bless all the houses in the village. Again I was surprised to find in the room that used to be the chapel, the bowl of water for me to bless as well as a little twig of a tree which I had seen one of the men cutting a while before. At first I didn't know the reason for this twig, but I soon learned that it was meant to serve as holy water sprinkler. As at the baptismal ceremony, each one wanted all that was coming to him, so I had to bless everything that had the semblance of a roof over it. And what poverty! I thought that the house where Thomas and I had quarters was poor, but these other shacks were simply terrible. Wan Choh Ying Village may not be rich in material things but I do think the people have that precious gift of faith which is denied so many living all around us and who live just as poorly. On Saturday morning there was *rain* and more *rain*.

[1] "Taai Tong Ka" means the "Big Boss" and "Fa Kei" the "Flowery Flag", signifying America.

When I began to make preparations to go and the people saw my intentions they again tried to prevail upon me to stay. "O, do stay", they said, "to-morrow is Sunday and we haven't had Sunday Mass for more than five years". I certainly did want to remain but I had promised the boy that rain or no rain we would leave. Thomas didn't want to come along in the first place, but Father McShane promised him that we would be gone only a week and that the trip wouldn't be a difficult one. Before seven o'clock on that Saturday morning, then, all the Christians of the village assembled for my blessing and we were soon after on the road in a drizzling rain. There were numerous streams to cross. Since I couldn't very well cross them myself, one of the baggage bearers after depositing the baskets on one shore would return to carry me across astride his back. We weren't on the road more than an hour when the rain again came down in torrents but I couldn't think of stopping or turning back for Thomas was plodding right along and singing because he was on his way at last.

JOHN J. TOOMEY, A.F.M.

Loting, Kwangtung, China.

ERRONEOUS SCHOLASTIC DOCTRINE.

Students of apologetics will be interested in the following reply of the Holy Office to a series of questions proposed regarding the doctrinal correctness of certain propositions held by some modern teachers in philosophy and theology. The twelve propositions here censured as untenable on Catholic scholastic grounds have in substance been condemned as contrary to right faith and morals by the doctrinal authority of the Vatican Council, but are here separately emphasized to meet definite errors.

"I. Conceptus seu ideæ abstractæ per se nullo modo possunt constituere imaginem realitatis rectam atque fidelem, etsi partialem tantum.

"II. Neque ratiocinia ex eis confecta per se nos ducere possunt in veram cognitionem eiusdem realitatis.

"III. Nulla propositio abstracta potest haberi ut immutabiliter vera.

"IV. In assecutione veritatis, actus intellectus, in se sumptus, omni virtute specialiter apprehensiva destituitur, neque est instrumentum proprium et unicum huius assecutionis, sed valet tantummodo in complexu totius actionis humanæ, cuius pars et momentum est, cuique soli competit veritatem assequi et possidere.

"V. Quapropter veritas non invenitur in ullo actu particulari intellectus, in quo haberetur 'conformitas cum obiecto', ut aiunt Scholastici, sed veritas est semper in fieri, consistitque in adæquatione progressiva intellectus et vitæ, scilicet in motu quodam perpetuo, quo intellectus evolvere et explicare nititur id quod parit experientia vel exigit actio: ea tamen lege ut in toto progressu nihil unquam ratum fixumque habeatur.

"VI. Argumenta logica, tum de existentia Dei, tum de credibilitate Religionis christianæ, per se sola, nullo pollent valore, ut aiunt obiectivo: scilicet per se nihil probant pro ordine reali.

"VII. Non possumus adipisci ullam veritatem proprii nominis quin admittamus existentiam Dei, immo et Revelationem.

"VIII. Valor quem habere possunt huiusmodi argumenta non provenit ex eorum evidentia seu vi dialectica, sed ex exigentiis 'subiectivis' vitæ vel actionis, quæ ut recte evolvantur sibique cohæreant, his veritatibus indigent.

"IX. Apologesis illa quæ procedit 'ab extrinseco',—scilicet ea quæ a cognitione naturali factorum historicorum, relatorum in Libris Sacris, præsertim in Evangelio, ascendit, mediante ratiocinio, ad stabiliendum eorundem factorum character supernaturale et divinum, unde tandem concludit Deum esse auctorem revelationis quam muniunt—est methodus infirma puerilisque, neque respondet legitimis exigentiis humanæ mentis qualis est hodie.

"X. Miraculum in se nude sumptum,—scilicet prout est factum sensibile quod soli potentiæ divinæ attribui potest præcisione facta tum ab eius significatione symbolica, tum ab exigentiis subiectivis hominis,—non præbet solidum argumentum Revelationis.

"XI. Praxis religiosa legitima non est fructus certitudinis quam homo habet de veritate, sed, contra, medium unicum obtinendi de hac veritate certitudinem.

"XII. Etiam post fidem conceptam, homo non debet quiescere in dogmatibus religionis, eisque fixe et immobiliter adhærere, sed semper anxius manere progrediendi ad ulteriorem veritatem, nempe evolvendo in novos sensus, immo et corrigendo id quod credit.

"Eminentissimi ac Reverendissimi Domini Cardinales una mecum Inquisitores Generales, præhabito D. D. Consultorum voto, respondendum decreverunt:

"'Propositiones delatas, prouti iacent, in globo esse iam a Concilio Vaticano et a Sancta Sede proscriptas et damnatas vel viam sternentes ad easdem propositiones iam proscriptas et damnatas'.

"Hæc pro meo munere Amplitudini Tuæ significans, fausta cuncta atque felicia a Domino adprecor.

"R. CARD. MERRY DEL VAL".

Romae, 1 Dec., 1924.

SUPR. S. CONGR. S. OFFICII.

ARE PRIESTS WISER THAN LAYMEN?

The clerical body in the United States has been for a long time a shepherd class apart, a sort of respectable and, of its nature, a sacred police corps, commandeered and salaried to keep the flock in the fold and to build stone walls around it in order to keep the sheep from running away or being enticed to less safe but more alluring pastures. A similar condition among the Palestinian Jews before and at the time of our Lord's coming to institute our new priesthood led to the discrimination between the Pharisees and the Apostles. The former were to be respected because they had the authority and were keepers and exponents of the law of Moses. They were not however to be imitated unless they were of the kind which showed respect for and interest in the welfare of the flock, that is the family, so as to lift the burden of sin from its members. Such was Simeon, priest in Jerusalem at the time of Christ. He took the Babe that bore the guilt of the world, through a divine act of mercy, from the arms of His Mother and blessed her because he foresaw sorrow in her heart. In so doing he blessed himself, "quia Deus visitavit plebem suam".

There are many reasons which may be assigned for the tendency of priests to regard themselves as a privileged and

separate class. Their sacred functions; their freedom from the care of earning their daily bread by toil under a master, or by shrewd speculation; their recognized authority coming from God and dispensing them from having to give an account to man; their celibate state which causes them to seek mutual protection in the creation of a bachelor association among themselves, excluding women and offering a sort of club life which affords opportunities to talk "shop" and encourage each other in the foibles of pastoral distinction—these, and the fact that they are tied to duty only on two days of the week, though they may do it every day in the week, foster among clerics a certain isolation in the social sense—a class distinction which puts the laity in the gallery. Even there they cannot talk back to the sacred functionary on the elevated platform of the sanctuary.

Now this is not, if we may judge from the standard instruction of the Gospel, what Christ the High Priest who consecrates us and sends us on His mission, intended. If He once of a night talked to Nicodemus about the theology of the sacraments, He much more often conversed with Lazarus and his family at Bethany where the disciples had their seminary shortly prior to ordination. Even before He instructs His disciples, and ordains them, He discusses religion in practical fashion at the well in Samaria, and sends a woman on an errand which brings about the evangelization and conversion of a multitude who aver that they believe in Him, not only because of the woman's testimony that He had heard her confession and taught her how to prepare for Holy Communion, but because "we ourselves have heard Him and know that this is indeed the Saviour of the world" (John 4:42).

If our laymen and women make claims to share the prerogative of instructing like Eleazarus of Bethany or the Samaritan woman, we are apt to remind them of certain established restrictions. Sisters and Brothers may teach children, provided we approve of the teachers. They incidentally do the work for us which Christ meant us to do when He said, "Let the little children come to Me". That they should work with us is certainly legitimate and desirable. But apart from this helpful interference we are often aroused to an exaggerated protest if a layman happens to remind us of the law that binds

both us and him. The reminder need not come in the form of criticism of a personal character. It suffices at times to arouse the indignation of prelates and priests if a layman speaks or writes, with the conscious sense and expression of superior knowledge, not merely in science but in ethics, religion and theology. Yet to assume that a layman may not know a great deal more, even of theology, than a priest, is manifestly absurd. What differentiates the ordained cleric from the layman is not superior knowledge of any kind, however much it may be desired and expected of a priest, but the sacred commission to preach the Gospel and the power to administer the sacraments. As for the commission to preach the Gospel, it is a command to do what is not very difficult to know. The essential difference lies in the sacramental virtue which, while it does not require much knowledge or wisdom, demands a commission from proper authority.

In view of this fact, the attitude, arising from hypersensitive self-love, which would exclude laymen from teaching philosophy, ethics, theology, and above all from claiming the right-minded practical wisdom which comes from intercourse with the world, is unreasonable, and under circumstances injurious to the common interests of religion and society.

Among the voices that have been raised of late modestly to declare and emphasize this truth is the recently established literary organ, under Catholic auspices, the *Commonweal*. We note that its editors in an article reviewing their first year's work, congratulate themselves on the receipt of numerous hard criticisms. They were glad to learn what can be said against their policy and their methods, so that they might the better improve their conduct. We believe, however, without having the authority of the conductors of the journal, and merely from inferences which the logic of things suggests, that the *Commonweal* has been criticized, among other things, for its assumption that it can teach not only laymen but the clergy as well. The ECCLESIASTICAL REVIEW, while edited for the exclusive reading of priests or clerical subscribers, occasionally furnishes information derived from laymen. Such information covers, generally, matter in which the cleric is helped by professional men, as in the fields of pastoral medicine, jurisprudence, methods of administration, bookkeeping, etc. Occasionally, though

rarely, we publish information on topics of a speculative philosophical or theological nature, in which the intellectual keenness and education of the layman offer food for reflection to students of theology. A recent instance of this kind provoked some wise cleric to protest against having (mere) laymen teach priests their theology. We maintain, against such protests, that, whilst the views expressed are open to criticism, just as are the views of any priest writing on matters not defined dogmatically though enjoying dogmatic importance, the question of lay and cleric does not at all affect the matter. We keep the REVIEW among clerics, so as to discuss our obligations and methods *en famille,* and not to provoke needless and unqualified comment from incompetent casual readers. But we have no thought "that we alone know it all". Some of the best teachers of theology, from the earliest ages of the Church, have been laymen. Cassiodorus is a good example in point—he wrote philosophy and theology fourteen hundred years ago; and George Ward is another of more recent time.

What we should by all just means do is to encourage the zeal of our educated laymen and women by seconding and supporting the efforts they make to raise the Church of Christ in the estimation of that large and well-disposed class of Americans who seek to carry out the high moral standard of the Gospel, and who are hindered from seeing and following it in the Catholic Church only because we fail to preach it to them, and to practise it within the circle in which they meet us as Catholics. We all are gainers from every effort to teach and govern under the standard of Christ. To encourage this is more profitable than are discussions whether we have and who are the learned among us. What we need more than knowledge is wisdom, which is not the exclusive possession of any class, either of priests or of laymen.

A CATHOLIC PHYSICIAN ON MARRIAGE AND FAMILY LIFE.

The REVIEW has frequently dwelt upon the insidious propaganda that is being made on behalf of immorality by the advocates of birth control, destruction of the unborn, and kindred practices. These evils threaten to invade Catholic family life, despite the efforts of priests in their preaching and in the con-

fessional to counteract them. Much of the wrong comes from non-Christian physicians who, by suggestion and prescription in their service of Catholic patients, maintain the principle that the bodily health of the patient who seeks relief from suffering is the highest good of man. Innumerable printed sources, pretending to be guides in married life, and text books in medical schools, foster the same destructive teaching. This we pointed out of late in a review of two medical works which enjoy wide popularity and which are offered to the clergy as giving reliable information in health matters from the professional point of view.

There are, on the other hand, a number of excellent texts for the medico-pastoral student written in Latin, as well as in the vernacular. These do not, however, as a rule appeal to the general reader so as to supply a trustworthy handbook for material and moral guidance in family life, although there is a distinctly Catholic literature which deals with the problems of marriage in one or other of its religious, that is moral and canonical, phases. What we still needed was an all-sided presentation of the duties of married life and the advantages of conformity to them, such as reason and religion suggest. Under these conditions we get valuable help from a newly published work, *Married Life,* by Dr. Reinhold Willman. It is a complete survey of the subject with which it deals. From answering the question "Who should marry?" the author proceeds to discuss the impediments of marriage from the physical and moral standpoints. Next, the relative fitness of the parties and the use of the means that render marriage fruitful. Here the need of instruction is of great importance, as the confessor knows and as the author shows. His directions pass through all the phases of the marital congress and its results. Next, the subject of the child engages the attention of the reader. To "destroy the unborn" is wrong and unnatural. Artificial abortion is characterized as a horror against which nature rebels. All the precautions to secure the birth of a healthy child, and the continuous well-being of the mother, are given in brief and easily intelligible language.

After this the author takes up the problem of the child's training and education in the physical, intellectual, and moral orders. He points out that there is no morality without re-

ligion, and that complete physical and intellectual welfare is impossible where there is disregard of the moral law or religion.

From the well-being of the family the writer draws his inferences to the public weal. Sterility, social misery, disease, are problems with which the civil government as well as society and the Church are concerned. Law is powerless, and drastic measures are futile, in combating the evils of moral and mental degeneration, depopulation and crime. The only safeguard of public welfare is a rightly and properly protected family life.

From what has been said the reader will glean the value of Dr. Willman's book. While the title-page styles it "a family book", it possesses distinct interest for the physician, the nurse, and above all the student of pastoral theology, as well as the confessor. The author is a physician of high standing in his community, and has had long years of experience in a wide professional circle. He deals with the problems of married life as a lay apostle who is anxious to second the high moral aims of the priest in the guidance of his flock, under the divine law and for the good of the community. The book[1] is worthy of unreserved commendation to the professional man, the guide of souls, and to the intelligent and well disposed husband or wife, father or mother of the family.

THE CATHOLIC CHOIRMASTER.

At a recent convention held under the auspices of the diocesan Church Music Commission in Syracuse, the Right Rev. Daniel J. Curley promulgated a code of new Church Music Regulations for the guidance of pastors and their choir leaders, which deserves the attention of our clergy everywhere in the United States. The Bishop's address and Professor Nicola A. Montani's masterly exposition of the practical view which the dignity, decorum and devotional purpose of Catholic worship urge upon clergy and choirmasters in our churches to-day should receive the widest possible propagation in rectories and seminaries. We need not apologize, therefore, if we reproduce here the gist of what the Editor of *The Catholic Choirmaster*

[1] *Married Life.* A Family Handbook by Reinhold Willman, M.D. J. S. Hyland and Co., Chicago, Ill. Pp. 480. Price, $3.00.

stressed in his earnest appeal to the members of the Convention. Years ago, when Pope Pius X first issued his famous *Instruction* on Church Music for the Catholic world, we sought to aid the cause thus inaugurated by publishing a separate magazine, *Church Music,* under the able editorship of Monsignor H. T. Henry, now professor at the Catholic University. When subsequently new life was added to the movement by the organization of Gregorian Schools with their separate organs which are to-day represented by the Pius X School of Sacred Music, New York, and its branches of affiliation throughout the country, we felt that the matter had gone into hands which made our efforts unnecessary. Nevertheless THE ECCLESIASTICAL REVIEW deems it part of its duty and efficiency to direct attention from time to time to the self-sacrificing enterprise of bishops, pastors, and choirmasters who strive to promote a due appreciation of the beauty and solemnity of the chant which God has ordained for the service of His temple.

After referring briefly to the age-long conflict between those who had sought to secularize the sacred ritual, mainly from commercial motives, and the ecclesiastical authorities who wished to uphold the sanctity of the liturgical services in harmony with the rules laid down for that purpose by competent teachers, Mr. Montani stated some plain facts and drew the logical inferences in the following words:

> We take it as a matter of course that the vestments worn by the priest should be entirely different from the common garments worn at home or in the street. The vessels used for the sacred Liturgy are different from the goblets—water glasses now used at our tables. The architecture is distinctive from the moving picture house. Although, aside, it may be noted that the architects have begun to utilize the Gothic Cathedral as a model for the tops of their huge sky-scrapers. Thus we see art reverting to the true forms created for and inspired by the Church. No one questions the propriety or fitness of the altar, distinctive in style as it is from the roll-top desk; nor does one expect to see in the high vaulted domes, the modern imitations of pantheistic art. . . .
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> . . . Before proceeding with illustrations of this point, it will be apropos to ask: What type of music does the Church consider appropriate? The Church, guided by the Holy Spirit, has selected a distinctive type of sacred music, associated with the earliest days of Christianity and intimately connected with its ceremonies from the

time of the Catacombs. This type is so individual that no one can escape the fact that it belongs in the Church. The very atmosphere of this music is churchly and creates a feeling of devotion. It is not rhapsodizing to state that *in hearing the Chant—Gregorian or plain chant—one is immediately transported to the early days of the Church.* We cannot help but feel the force of these inspired melodies, so consoling, so devotional, so radically different from the modernistic nerve-racking melodies of the dance type with their obvious appeal to the sensual nature. *But to this ancient music we must listen with ears that are "tuned in", as it were, to that period*—and accept the message that it conveys—with the humble heart and devout feelings of the early Christians, just as we accept as a matter of course the vestments, the candelabra, the altar, and the other vital adjuncts to the ceremonies, with all their symbolism.

If we carry into the sanctuary the impression of music of the jazz type, the florid, operatic or the secular style and expect the music of the Church to be akin to that, or if we try to make the church music conform to this secular type, then we lay ourselves open to the charge of inconsistency, to say the least. For when we admit with our eyes that the vestments, altar, sacred vessels, all are in keeping with the ceremonies, we belie with our ears when we demand that the music be in accordance with our modern conception of art or that it must conform to the secular style. . . .

The Church does not ask that we give up our modern music. (She even admits the liturgical modern music in the services.) All that she requests is that when we enter the Temple, we figuratively take off our shoes, the shoes of secularism, the trappings of worldliness; and as we dip our hands in holy water, we cleanse our hearts and minds from things of this earth and enter into the realm of the saints and into the presence of God Himself. She asks only this, that we preserve inviolate the atmosphere, the sanctity and holiness of the House of God and allow ourselves to be permeated with this holy atmosphere. She asks us to leave outside the portals of the Holy of Holies the corrupting atmosphere of frivolity, materialism, and artificiality. The House of God should be a sanctuary in every way. The very atmosphere should give deep rest and comfort and proper surcease from the trials and tribulations of the outer world. There is no question but that a devotional attitude is intensified by the proper surroundings. The very walls, the windows, the altar lamp, the mosaics and paintings—all these exterior manifestations stimulate devotion and are not to be lightly esteemed. Great composers have felt the tremendous force of this spiritual element in the chant, and when they desired to reproduce in some artificial manner the natural atmosphere of the church, they borrowed the

chant. They felt they could not suggest in their reproduction the feeling of churchliness by adopting the artificial or secular type. Wagner took the choral "Amen" used in Dresden as his leitmotif or theme in Parsifal. He knew the churchly impression could only be coneyed by a natural art form and not by its poor artificial imitation.

The *Motu Proprio* which defines these elements in music and makes clear the dividing line between the sacred and secular types is but the modern offshoot of the famous decree issued by the Council of Trent, which, literally translated, reads as follows: "The use of music in the church mixed with lascivious songs, secular action, profane dialogue, noises and screeches is forbidden." This action was taken because of the boldness of the singers who introduced in the music of the Mass bits of the popular songs of the day—one section of the choir singing the tune in the vernacular text while the other sing a florid accompaniment something like the pitter-patter style nowadays heard in the musical comedies.

Can we imagine the effect of hearing, during the Mass, the tenor of the choir singing the English words and the tune of "Sweet Adeline", while the rest of the singers continued an accompaniment with the Latin text of the Mass? But that is what brought about the threat by the Council of Trent to abolish all figured music. Composers had lost all sense of proportion when they were allowed to substitute for the unisonous chant their contrapuntal works—in polyphonic form. Up to the twelfth century the chant had kept pure and unsullied the musical services. Even the introduction in the church services of the organ, in the eighth century, Discant and Falso Bordone, the simple forms of counterpoint, did not secularize the music, for the Gregorian ideal was uppermost and held sway throughout the centuries. Rome was the centre of culture during these first ten centuries. Choir schools were established for the training of singers who went to every part of the world instructing and carrying on the tradition. Great impetus was given to the movement in the tenth century by the invention of the staff by Guido D'Arezzo. Previous to this time it required ten years at least for singers to memorize the contents of the Gradual and the Antiphonaries, which were all written in Neumatic notation, or a musical shorthand, and handed down by tradition. After the free use of the materials of composition counterpoint became as absorbing a game as the cross-word puzzles of our time. In fact, church music became the vehicle for the display of great ingenuity in these music cross-word puzzles. Every one seemed to be trying their hand at composing Masses with popular songs as the theme. Congregations concerned themselves mainly about the solution of mystical puzzles

and in seeing whether they could distinguish the main tune or popular melody amidst the contrapuntal ornamentation.

PROTESTANT AID OF EVANGELICAL MINISTRY.

Qu. A Protestant student for the Protestant ministry is financially aided during his college course by a society for helping students. There was an understanding that, should the student give up the ministry for some other profession, the money was to be refunded to the society. On the other hand, if he "persevered", no reimbursement was expected.

The student becomes a Catholic, prepares for the priesthood and is ordained.

Is he bound in justice to pay back the Protestant society the money given him?

A moral-professor answered that the student need not: 1. because the student in becoming a priest has not changed his profession but is engaged in the "true gospel ministry"; 2. it would be hardly right to give money to propagate heresy; 3. the donors could hardly be expected to object to the field the student now finds himself in.

No demand for the money has ever been made by the Protestant society.

Resp. The intention of the society which supplied the money in question was not to benefit the student by according him a college education; its purpose in educating him was to further the interests of that particular denomination. The understanding, therefore, that the student must persevere, i. e. become an ordained minister, was not a *modus;* it was not a suggestion which the student could follow or not; it was a strict condition under which assistance was tendered. The money advanced was in reality a loan, to be cancelled when the student was actually engaged in the ministerial work intended by the donors. The funds were accepted on the understanding that if for any reason the student did not persevere and thus benefit the sect, payment must be made. The only law governing a donation of this kind is the intention of the donor. If this has been fulfilled, no payment should be made. If it has not been fulfilled, the student acquired no title to the money, and the society should be reimbursed. The reason why the condition has not been fulfilled, the good or bad faith of the student in accepting the donation, evidently does not

affect the case. To protect itself, the society insists that the beneficiary complete the course for the ministry; otherwise, it would be spending money with no advantage to the denomination.

The student in the case has not fulfilled the condition he accepted. It became for him impossible of fulfillment, but this does not terminate his obligation to repay the money expended upon him. If his circumstances allow, he is bound to reimburse the society.

This obligation seems to be admitted by the moral professor quoted, but he submits three "causa excusantes a restitutione". The first construes the intention of the society as including the ministry of the Gospel. But this interpretation seems too broad and would probably be repudiated by the donors, who intend to advance the interests only of the sect to which they belong. The second is not without difficulty. To return money to the society might eventually aid in propagating heresy. This aid rendered to heresy, however, would be indirect, the better intellectual formation of its adherents, and, furthermore, the definite obligation of justice must be observed, and should not be suspended or canceled because of a possible future advance in error. Otherwise, it would be excusable to rifle a sectarian church, to repudiate debts to heretics, to overreach them unjustly in business, etc. The third reason excusing from restitution is a broad interpretation of the mind of the donors, containing an implicit condonation of the debt. Whether this is their mind or not can only be determined by prudently discovering it, and this appears to be the most practical solution of the difficulty.

PIUS XI "EPISCOPUS."

Qu. In a recent number of the *Acta Apostolicae Sedis* there are two decrees of Canonization, each of which is signed by the Holy Father as "Ecclesiae Catholicae Episcopus". Is this an old form or a new one, or is it reserved for Canonization decrees? To me it seems unusual, and, yet, it has solemnity and authority that command attention. QUIRINUS.

Resp. The simple title of "Episcopus" was used by the Roman Pontiffs in signing letters and documents as early as

the fifth century. Pope Symmachus (498-514) and Pope Pelagius I (556-561) sign "Episcopus Ecclesiae Catholicae Urbis Romae". Pope Martin I signs "Episcopus Sanctae Catholicae et Apostolicae Ecclesiae" and in a few instances "Episcopus Sanctae Dei et Apostolicae Romanae Ecclesiae". Later the signature became the customary distinction of Papal Bulls, and has been retained ever since for these documents, among which the announcement of the Jubilee may be reckoned.

ERROR IN CONSECRATING A CHALICE.

Qu. At the consecration of a chalice and paten, a young priest by mistake brought the Sanctum Oleum. A search after the mistake had been detected failed to reveal anything about the validity of the "consecration". The chalice and paten were afterward consecrated with Sanctum Chrisma.

Was the first ceremony valid? What about the second consecration?

Resp. The *S. Chrisma,* like the *Oleum Catechumenorum* and the *Oleum Infirmorum,* each blessed by a different form to indicate its special purpose in the prescribed ceremonial of the Church, are all *Olea.* Since the form of blessing determines by its prayer the particular grace conveyed by the application of the matter, the substitution of one oil for the other seems to frustrate the immediate intention of the Church. Hence theologians generally hold that an error of this kind renders the effect of consecration doubtful.

An analogous case is presented in the actual use at the Holy Sacrifice of the chalice not formally consecrated for the celebration of Mass. Diana, Coninck, Tamburini, and others maintained that the very touch of the Sacred Species in such case suffices to supply the omitted consecration with S. Chrisma. Against this opinion is that of the greater number of theologians, such as Lacroix, Lugo, and St. Alphonsus, whose opinion is sustained by the decision of the S. Congregation of Rites (31 August, 1868, ad 7, n. 3162), on the ground that the Church has authoritatively instituted the rite ("quia Ecclesia, pro forma consecrationis calicis, verbalem benedictionem cum Chrismatis inunctione assignavit". Merati in Gavant, I, p. 11, tit. n. 9).

Accordingly it would seem necessary to reconsecrate in the said circumstances, although it may not be necessary to repeat the entire form beyond the distinguishing words prescribed by the rite.

CONFERRING OF TONSURE AND MINOR ORDERS.

Qu. Was there among the Bishops of America before the Code the practice of conferring the Tonsure and Minor Orders on the same day? If so, do you think it had the nature of a legal custom, to the effect of undoing the prescription of the last clause of canon 978, in virtue of the rule set down in canon 5?

Was there a privilege granted by the Holy See to the mendicants and regulars to receive orders without the observance of the interstices, and does it still hold after the Code?

CLERICUS.

Resp. The Council of Trent (cap. XI) ordained nothing with regard to an interval between tonsure and minor orders. It did command that the four minor orders be conferred at intervals, unless it appeared more expedient to the bishop to act otherwise. Hence, according to the Tridentine legislation, tonsure and the four minor orders, or even the four minor orders alone, could not be conferred on the same day. The latitude of this legislation gave rise to various local customs. In the city of Rome, Innocent XI (20 February, 1673) ordained that tonsure should in the future not be conferred with the four minor orders, but only with the first two. Benedict XIII (20 May, 1725) commanded that tonsure be conferred alone, without any minor order, and the custom henceforth obtained of conferring tonsure alone, then the first two minor orders, and later the second two minor orders (Gasp., *De Ord.*, 502). The Roman custom is now the common law and is extended to the Universal Church (C. 978-3). The records of several dioceses which have been examined attest the existence of the custom in this country of conferring tonsure with the four minor orders on the same day; as this custom has not been expressly reprobated, it may still be followed, if the observance of the common law appears inexpedient to the Ordinary.

The privilege of dispensing from the observance of the interstices has been granted to various orders since the Council

of Trent. Reiffenstuel (I, 11, 51) records a grant to the Society of Jesus made by Gregory XIII, another by Clement VIII to the Congregation of St. John the Evangelist in Portugal, and a third by Pius IV to the Order of St. John of Jerusalem. The privilege was granted anew to the Society of Jesus by Leo XII in 1826 (Aertnys, II, 578). No record is found of a direct privilege granted to the Friars Minor; if they have the privilege, they enjoy it by the faculty of communicating in the privileges of other religious orders.

A difficulty arises here, since the constitution of Gregory XIII *Pium et utile,* which granted the privilege to the Society of Jesus, expressly excluded this faculty from the general communication of privileges. The later grants, however, did not contain this prohibitive clause, and Ferraris (s. v. "Interstitia") concludes that all religious orders which enjoy the communication of privileges, also possess the faculty of dispensing from the interstices. Since privileges are "de se" perpetual, and the code contains no derogation, this privilege remains still in force (Aertnys, l. c.).

BINATION AND THE EUCHARISTIC FAST.

Qu. A priest who attends two churches and binates on Sundays has been dispensed from observing the Eucharistic fast after the first Mass. May a priest who replaces him for a Sunday take advantage of this dispensation? In other words, is the privilege of taking liquid nourishment between the Masses a personal or a local one?

Resp. The privilege, as at present given by the Holy See in individual cases only, is entirely personal.

Criticisms and Notes

DARKNESS OR LIGHT. An Essay in the Theory of Divine Contemplation. By Henry Browne, S.J., M.A., New College, Oxford; Emeritus Professor of Greek in the National University of Ireland: Author of "The Catholic Evidence Movement"; Editor of "The City of Peace". B. Herder Book Co., St. Louis, Mo. 1925. Pp. viii—286.

In his *Book of the High Romance,* Mr. Michael Williams tells of his vain search for the higher life along the darksome ways of Oriental occultism and pseudo-mysticism until he met with Archbishop Hanna who first made him aware that genuine mysticism, the culmination of the highest life, was to be found only in Catholicism and directed him to the Carmelite priory in San Francisco as to one of the many thousands of Catholic institutions wherein the mystical, the contemplative, life is not simply taught as a theory, but habitually practised and lived. Like Mr. Williams, countless thousands of men and women in every age, but especially in these latter times, are groping for they know not what, save that wearied with the clashing of mutually contradictory creeds and religious opinions they are longing for peace and rest in some sort of communion with the Absolute, the Supremely One, the Undifferentiated All, the Soul of the Universe. And who shall say that the Omnipresent Father toward whom they are stretching out feeling hands as to the Unknown God, if haply they may touch Him, does not meet them in their groping toward a supersensuous life and accord to them some measure of communication with the Ideal Truth and the Supreme Beauty, which is at least a reflection, albeit faint, of Himself? This response of the Ideal to the aspirations of the human heart is after all but natural, that is, a touch in the dark of the Author of Nature, and has always been granted to noble souls like Plato, Plotinus, Marcus Aurelius, to say nothing of the Wordsworths, Brownings, Thompsons, Lowells, and other seekers after God in our own day and generation.

To what degree, however, such communings with the Ideal are anything other than converse with abstract and personified projections of the mind, the psychology of religious experience has not as yet been able to make out. On the other hand, the genuine contemplative life wherein God by His grace does actually and personally lift up the clean of heart to some sort of vision of Himself—even though Father Browne will not allow it to be called the Beatific Vision—anyhow, to some intimately intuitive communion with Himself—a communion so luminous and intense that other theorists who

set themselves to describe it, go so far as to identify it with at least fitful, transient glimpses of the Unveiled Deity—such unmistakably authentic mysticism has always found a home in the Catholic Church. It forms, as every one knows, the subject matter, "the formal object", of a systematized body of doctrine and theory, called Mystical Theology, which is expounded by a countless number of teachers in every age and clime. Never more than to-day has it been so important that the safe and sound science and art of the contemplative life should be thoroughly explained, seeing that the ceaselessly increasing quest for mystical experience is being pandered to by so many counterfeit systems which hide their elusive character and dangerous consequences under the specious guise of science and culture.

The book at hand is therefore as timely as it is a valuable and reliable contribution to the literature of the subject. Happily it is, both as to contents and form, fairly abreast with modern speculation on the phenomena of mysticism. This is worth noting, for although the teaching of the earlier masters of mysticism has lost none of its substantial truth or solidity of theory, nevertheless some of the phenomena which they assign to supernatural agency, recent experimental psychology proves to be the effects of the natural automatism of the nervous human organism.

Father Browne deals professedly and professionally with the essentially mystical experience and not with the extraordinary happenings which may or may not accompany, whether naturally or supernaturally, the conscious communion of the soul with God. He shows in the first place that the only safe and solid basis of that communion is revealed truth, dogma, the definitely accepted doctrine of the Church. For, as he makes plain in a subsequent chapter, the mystical state is essentially the act of faith intensified and held constant by the illumination of grace. The mystical state, while transfused with the heat radiated from the soul's volitional energy, is in its inmost essence an *intellectual* act and in this sense accedes to, may be likened to (but may not be identified with), the Beatific Vision.

In some respects the most interesting, as it is the fullest chapter in the book, is the one which deals with "natural contemplation". The contemplative experiences of the Platonists, the Neo-Platonists, the Brahmans, the Buddhists, demand no supernatural element or agency. For natural contemplation, he argues, is not only possible but it may be carried to a point which has a sublimity of its own even when devoid of any relation to Christian mysticism or Christian faith (p. 85). On the other hand the striving for certain states of consciousness which so closely stimulate mystical union as to deceive

if possible even the elect, often results in neuroses, psychical disorders and delusions highly baneful to the health alike of body and soul. Some of these forms of perverted mysticism are described in the book. The major contents, however, are taken up with the psychology of Catholic mysticism, mystical prayer, mystical knowledge and volition, mysticism and sanctity, faith, asceticism. These topics are discussed not on the merely conventional lines but with a certain liberty and breadth of vision and penetrating depth; also with a touch of modernity (not modernism) which makes the reading as attractive as it is instructive.

Mysticism is by no means treated exhaustively in these pages, but within its limits (which for the average reader are sufficiently ample) it is discussed solidly and with relative thoroughness. Above all it is treated lucidly. There is much darkness blended with the light in mysticism, whether viewed as an experience or as a theory. There is much light and no darkness in Father Browne's exposition of the subject.

THE HIGHER LIFE. By Albert Muntsch, S.J.; Author of "The Pilgrimage of Life", and "Evolution and Culture". B. Herder Book Co., St. Louis, Mo. 1925. Pp. ix—291.

While the book reviewed above treats of the highest, the one at hand deals with the higher life. The difference is one of degree, not of kind. The higher life, if consistently and persistently lived, will, when seconded by Divine help, eventuate in the highest. The higher life Father Muntsch defines as "the life of sanctifying grace": the supernatural life built upon, not opposed to, the natural: the life wherein reason guides sense, the rationalized will controls impulse, desire, emotion, whilst grace leads and urges both thought and volition toward an intimately conscious union with the Author alike of nature and of grace. Although the scope of the book does not take in the heights of unitive contemplation, nor does it embrace the psychology of mystical experience, it does penetrate into the substance of the higher life. The author aims to make clear the essential constituents and larger relations rather than the qualitative perfections and subjective refinements of the higher life—though now and again, here and there, these likewise enter almost unbidden into his purview. Having explained how the essence of the higher life consists in the state of sanctifying grace, he considers summarily the substitutes that have been proposed in recent times to engender and sustain the higher life. Amongst them are the cults of Monism, Ethicism, Christian Science, Theosophy, Estheticism; also the various types of "religion"—the religion of a gentleman,

the religion of a democracy, and the rest; the Gospel for an age of doubt, the Gospel for an age of freedom; and so on. It is a sad commentary on the thought of the age that such devisings of phantasy have not only found a following but have allured multitudes of men and women who, having renounced the enticements of a grosser sensualism, are seeking to satisfy the soul's hunger for the Infinite with the froth of a superficial intellectualism, an emotional estheticism; or with some form of social uplifting. Of all these substitutes the latter, the cult of social beneficence, seems to be the most insidiously deceptive, and that because it appears to include the observance of the Second Law which is so like to the First: *Thou shalt love thy neighbor as thyself*. It were well that "the churches", which are metamorphosing themselves into mere philanthropic institutions, would heed the exhortation of the well-known minister and sociologist, the Rev. Bernard Iddings Bell: "Let the churches cease their dilettante concern with sociologic minutiae, and, as did the prophets, as did the Christ, let them once more lift their mighty voice in a cry for spiritual regeneration and revolution. Let them reason once more of righteousness and temperance and judgment to come, and it is just possible that the world, like Felix of old, will cease to yawn and begin to tremble."

After refuting the more flagrant errors concerning the nature and relations of the higher life, Father Muntsch deals with the positive aspects of his subject. Amongst these are the relations of the higher life to man's rational nature, to religious experience, to the problem of suffering, to the Holy Eucharist as its support and incentive, to the saints as its model, to immortality as its goal. He takes, it will thus be seen, a very wide and full view of the subject. Upon each of its aspects he brings to bear a wealth of philosophical thought and literary culture that make the perusal of his work as enriching as it is stimulating and suggestive of still wider horizons and applications. The book is equally valuable as a spiritual document and as an apologetic ally. Its thought is strong food for the head, and its deeply spiritual—not sentimental nor weakly emotional—note moves the will and should stir to virile activity. *Intellectum illuminat; affectum inflammat.*

THE SANCTUARY OF STRENGTH. Short Chapters on the Spiritual Life. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Bishop of Plymouth. 1925. Sands and Co, London and Edinburgh; B. Herder Book Co. St. Louis, Mo. Pp. 285.

Father Eaton is a pupil of Cardinal Newman. At Edgbaston the two worked in harmony for a space of years, and the sane spirituality

of the master communicated itself, together with the musical flow of language, to the disciple. The melodies on which Father Eaton loves to linger are those of the Holy Scriptures, echoes of Sion, which the author in a number of his earlier books has studied to weave into modes of sympathy with "The Man of Sorrows", for the comfort of the laborer and the sick, or to sound notes of hope and courage to the weary pilgrim toward heaven. The present volume adds a new link to the chain which holds the anchor that steadies the soul in the sanctuary of peace. There are fifty chapters which offer varied and progressive material in the way of spiritual reading during retreats and at hours of rest from toil, when reflection becomes a source of new strength to the tired soul. The language is simple, yet the presentation of the matter has nothing conventional in it. The different topics bring the mind back to the eternal truths by pointing to individual shortcomings and contrasting the restlessnesss created by them with the peace and sweetness that wait upon those who deliberately turn to God. "The Welcome of God" in man's "First Approach" to Him, in which he realizes the "Claims of the Sacred Heart", brings with it a light that contains joy, strength and food. While we recognize our faults and weakness in that light, we gain the courage as well as the wisdom to learn and to imitate the spirit of gentleness, generosity, charity. The gifts that aid to further advance in the counsels of the Gospel and the sacramental treasury of the Church are placed in an attractive proximity to the Christian pilgrim who wills to obtain them. Apt illustrations are drawn from the Prophets, which culminate in the figure of Christ, the Eternal Priest.

WHEN THE SOUL IS IN DARKNESS. By Henriette Brey. Translated from the German by Theodore C. Petersen, O.S.P. P. J. Kenedy & Sons, New York. 1925. Pp. 300.

Probably not many who read these lines will have made acquaintance with any of the writings that have emanated from the gifted pen of Henriette Brey. For, although her stories and poems are widely read in German, the present volume is the first of her works to appear in English. There is an exquisite shade of meaning in the very title of the original—*Wenn es in der Seele dunkelt*—that almost eludes translation, but which, as Father Petersen observes, "bespeaks the author's sympathy with those numerous souls who need light and comfort amid the shadows of sorrow that gather about them".

Henriette Brey has learned in the school of long experience the meaning and the value of pain and sorrow, and therefore can feel

for those who suffer; while her exquisite sensibility and delicate artistry enable her to convey her sympathy in a form that reaches the heart and comforts the sufferer, cheering at the same time the feelings and brightening the imagination with its sheer beauty of incident and descriptive imagery.

The present translation comprises a series of word pictures which follow the footsteps of our Lord here and there from Nazareth and Caphernaum onward to the tragedy of Calvary and the triumph of the Resurrection. The scenes are painted in exquisite colors, the events are set in vivid light, the conversations of the speakers flow naturally, the spiritual significance is conveyed and the practical application brought home with penetrating insight and tender feeling. The book is not meant for those robust people who have no use for tender sentiment nor taste for poetic imagery and expression. If you are in quest of facts and figures you will not find them here. But get the book and give it to those who suffer and those who have sympathy for the sorrow-laden.

The translation is smooth and graceful, untinged with but slight foreign flavor.

THE CROWDS OF LOURDES. By J. K. Huysmans. Translated by W. H. Mitchell. Benziger Brothers, New York. 1925. Pp. xi-260.

M. Huysmans, as those who have read, for instance, *The Cathedral,* or *En Route,* are aware, is above all else a visualist. Nothing escapes his alert eye. With almost microscopic insight he penetrates into the big and the little, into the details, the crevices, the shadows of the object world whereon he gazes. He sees more with his inner than with his outer eye, while his broad experience of life, his familiarity with every department of art — architecture, sculpture, painting, music, letters—supplemented by a wide range of reading, enables him to picture what he sees in colors and shapes of beauty, and to exhibit the whole with a wizardry of language that charms and holds captive the reader.

Those who have been at Lourdes during the National Pilgrimage which takes place annually in August will be able to resee as much and probably a great deal more, by borrowing Huysmans' eyes and the guidance offered by the present volume, than they originally beheld with their own less keen and less cultured powers of observation. On the other hand, those who have never had the privilege of witnessing the wonderful manifestations of faith that take place on such an occasion, will find in these pages almost a substitute for what they have missed. One can hardly conceive descriptions of the great events of Lourdes more intensely realistic than those which are

here set down. Especially is this the case with the pictures of those unique pageants, the procession and benediction of the sick with the Blessed Sacrament in the afternoon and the torch-light demonstration at night. Hardly second in vividness to the actual witnessing of the events themselves is the portrayal exhibited by this Dorean master of the colored photography of speech. And this, while true of his pictures of the fair scenes of nature, is no less the case with his reproductions of the hideous, the repellent. Not even Zola was able to describe the physical deformities of the diseased bodies that are brought to be bathed in the piscenes near the Grotto, with such vividness as is done by this consummate realist. And yet, Huysmans, when he touches the arts—any one of the arts—is lifted to the highest realms of idealism. This is patent everywhere in *La Cathedrale* when he allows his imagination unlimited scope in interpreting the symbolism of the statuary and the architectural structures of Chartres. When, however, he sets himself to describe the edifices and statues at Lourdes it is probably the very presence to his mind of certain types of ideal beauty that prevented him from finding anything genuinely beautiful in the art work at Lourdes and caused him to look for deformities and to exaggerate and misinterpret the types which he there beheld. However, when he goes so far as to ascribe to the devil most of the art work that assails his eyes at Lourdes, the reader will know how to discount the obvious excess and to assign it to an over-wrought temperament and to excessive predilections aggravated by reactions from past experiences. Moreover, it must be remembered that many things have been changed for the better since *The Crowds of Lourdes* was written some twenty years ago.

Not the least interesting chapter in the book is the first, the one devoted to the history of other French shrines that have been hallowed by apparitions of Our Lady—such, for instance, as Betharram in earlier times and La Salette, the immediate precursor of Lourdes. A critical eye will discern some inaccuracies in the author's account of the former of these two places of pilgrimage, just as it may light upon an error or two regarding the parish church of the town of Lourdes. But these are flaws of minor moment and need not be discussed in this brief notice of the book whose aim is simply to bring this unique and wholly original story of Lourdes to the notice of our readers.

Catholics with a delicate sensitiveness for everything holy may feel a slight shock at Huysmans' rather offhand and decidedly blunt descriptions and criticisms of things sacred. On the other hand, these spasmodic irritations of the spiritual nerves should be quite allayed by the spirit of robust faith which breathes through his writings and by his convincing proof of the presence at work of the

supernatural in the miracles, genuine and authenticated, wrought by the power of Our Lady of Lourdes. It is here that Huysmans' minutely realistic portrayal of the diseases and the cures, the symptoms and critical diagnoses, carries a certain apologetic note in defence of the miraculous.

SOCIAL PROBLEMS AND AGENCIES. Edited by Henry S. Spalding, S.J., formerly Professor of Ethics and Sociology at Loyola University, Chicago, and St. Xavier College, Cincinnati; Member of The American Sociological Society; Author of "Talks to Nurses", etc. Benziger Brothers, New York. 1925. Pp xvi—423.

With this volume Father Spalding completes a trilogy of studies for which both social students and social workers may well be grateful. His *Introduction to Social Service* points out the personal, especially the moral, equipment necessary for those who would follow the social profession. His *Chapters on Social History* supply the background that is required for an all-round intelligent comprehension of the historical sources and causes of social problems. In the volume at hand these problems are taken up singly. In the first part of the book the problems arising from present-day social and economic conditions are discussed. In the second part the agencies that have been organized to solve those problems are studied. The outstanding problems are immigration, Americanization, the social settlement, housing, the coöperative movement, profit-sharing, coal miners' unions, the living wage, the eight-hour day, the federal conciliation service, unemployment, labor-union banks, crime and punishment, the narcotic peril.

The chief agencies devised to meet these and other kindred problems, in so far as these agencies are considered in the book, are the N. C. W. C., the Society of St. Vincent de Paul, the Red Cross, Social Service Exchange, Prevention and Cure of Tuberculosis, Mental Hygiene, the National Health Council, Association for the Blind and Deaf, Immigrant Publication Society, Childrens' Bureau, Big Brother and Big Sister Federation, Boy Scouts and Girl Scouts, Playground and Recreation Association.

The list both of problems and agencies, it will be noticed from the foregoing enumeration, is, if not exhaustive, at least fairly comprehensive and typically representative. "Every chapter in the volume is prepared by an expert or is summarized from the official publications of standard social agencies," Father Spalding's responsibility being chiefly editorial. The volume is therefore a compilation of expert and up-to-date information on the principal social and economic problems confronting this country at the present day, and

likewise on the agencies and methods whereby those problems are being met. The practical value of such a compilation must be obvious to every intelligent person, especially to the clergy who are interested in the general welfare. It is a book the priest will want to have at his elbow for ready reference. One also that he will do well to recommend to his St. Vincent de Paul conference, sodalities, and social workers generally.

Now that Father Spalding has completed his fine trio of social publications, may we not hope that he will round out a quartet by adding a real "basso profundo"—a fundamental work on Sociology, such as may be put in the hands of students — especially Catholic youths attending secular universities wherein their young minds are being confounded and perverted by the specious teachings of Giddings, Ward, Ellwood, Ross, and the rest? None knows better than Father Spalding the kind of substitute that is so badly needed. Who so well equipped as he to produce it?

REPERTORIUM SOCIETATIS POLYPHONICAE. Cura et Studio Ralph. Casimiri. Volumina I-II et III. Edizioni: Psalterium. Piazza S. Giovanni in Laterano: Roma. 1925. Pp. 86.

In another part of this issue of the REVIEW we refer to Professor Montani's plea for a dignified rendering of the liturgical music, especially the Gregorian or Plain chant which is always beautiful because devotional, if properly prepared, as is expected and as can be done with adequate care in all churches where the liturgical functions may be solemnly carried out. But this does not restrict the music in the church to Plain chant in the official sense. On the contrary, the devotional hymns which have been in use from time immemorial in Catholic worship, and the harmonies of polyphonic music, are approved and recommended at all times to the clergy and faithful. How very much this practice harmonizes with the efforts of the "Scholae Cantorum" and the Roman Cecilian Society is shown in the care and variety which characterize the publications of the *Psalterium,* a Roman monthly periodical devoted to the interpretation and popularization of correct chant. Under the direction of R. Casimiri, whose wide experience in the field of church music compositions gives him ample authority for his appeal, the *Repertorium* is issued for the cultivation of truly religious and classical polyphonic pieces. Each number of the monthly contains some ten selections of the Palaestrina type for two, three, four or five voices, suitable for the festivals of the Catholic year. It is not within the scope of our magazine to test and review in detail the character and quality of these compositions. It may suffice, however, to say that

the editor of the *Repertorium* has already proved his resourcefulness by the publication of numerous examples of the classical masters in church music. One of his works is a series, of which the first volume has already appeared, under the title *Antologia Polyphonica Auctorum Saeculi XVI.* Choirmasters will do well under the urging of our pastoral clergy and seminary professors and religious communities to acquaint themselves with the literature of the *Bibliothecina Ceciliana* which is rich in *Sacri Concentus.* There is also the *Canzioncine Popolari* by the same author.

Literary Chat.

With the October number *The Catholic World* opens its one hundred and twenty-second volume. Some of our readers can probably recall (there are two volumes to a year) the first stages in the growth of this splendid periodical. Many more will remember its middle years. Still more, we trust, are familiar with the vigorous progress it has made and is constantly making in recent times. Those who are thoroughly acquainted with its history and character will recognize how faithfully it has been true to its title — *The Catholic World.* In its very beginnings and early youth it stood forth as the champion of the Catholic faith—its philosophical, scientific, historical and literary culture. Under such leaders as Isaac Hecker, Augustine Hewit, and Orestes Brownson, *The Catholic World* was recognized by the clergy and the educated laity as a staunch and able defender of the various aspects of universal truth. In those lines, moreover, it helped to supply elements of stability greatly needed in the days when the public mind was passing through the chaos resulting from the Civil War, while the scepticism and materialism of the European philosophies were infiltrating through English and American literature.

In the course of time, however, its subsequent managers, finding that its deeply philosophical and erudite character did not appeal to a sufficiently wide circle of readers, introduced a more distinctively belletristic and popular vein into its pages. The *World* thus became a more widely literary organ, to meet the tastes of the general Catholic public.

In its recent life the solid and scholarly tone of its inceptive stage and the lighter phase of its middle period have become thoroughly balanced and organically interblended. In the meantime, distinctly new departments, demanded by the general progress of periodical literature, have been introduced. The result has been that *The Catholic World* stands before the public as at once an able exponent and defender of Catholic truth and Catholic culture generally. While the Catholic spirit and tone pervade its life, its pages take account of all those movements of thought and action that concern the common weal both within and without the Church.

One would like to think that intelligent Catholics are fully conscious and appreciative of this splendid vehicle of information, enlightenment, and culture. Is the dream delusive? Too many of our people, it is to be feared, neither know nor care for such things. Lacking, for some reason or another, the instinct of genuine culture, they neither read nor support their own literature. Taking as their criterion the high class and finely illustrated secular magazines, they are wont to pass judgments unfavorable to the literary and artistic merits of their own periodicals, or else their taste, vitiated by contact

with the vulgarities of the low grade and obscenely pictured periodicals, and therefore unable to appreciate the savor of such superior literature as is offered them by *The Catholic World*, the *Ave Maria*, *America*, and others, they ignore the genuine value and interest of their own publications.

To ask the reasons for this apparent apathy of intelligent Catholics would be to revive a controversy that has often been waged without either much increase of enlightenment or of practical results. That we priests must share some of the blame seems to be generally admitted. Either we are too parochial in our interests or we lack zeal for the wider spread of truth and general culture. Anyhow, things in this line are as they are, as they have been, and as they are about to be in *saecula saeculorum*. (Let there be no *Amen*.) At all events *The Catholic World*, its editors and managers, deserve the warmest congratulation of the Catholic body, clerical and lay. What is more practical, they deserve whole-hearted encouragement and zealous support.

The growing custom of using initials for the full titles of organizations, public movements, etc., may be supposed to take the measure of one's information and, by consequence, of one's limitations. In the Preface to a neat little volume embodying a lecture delivered at Cambridge (England) by Gilbert K. Chesterton, we read that the "I. D. K. Club" proposes from time to time to publish certain addresses and essays. The first realization of this proposal (or purpose) is the booklet, *The Superstitions of the Sceptic*, by G. K. C. (pp. 50. Herder Book Co., St. Louis, Mo.). Now maybe everybody in Cambridge, perhaps everybody in England, knows what "I. D. K." stand for. Some of us, however, over here are not so well informed. The initial letters might, for instance, be short for "I Don't Knock" Club. If this be the crypticism, we'd like to join the "I. D. K.", for we cannot conceive of anybody "knocking" the Club for doing this same thing, publishing "S. of the S. by G. K. C.". It is a rather short lecture, but coming from G. K. C. it has to be interesting and must needs scintillate. The point, "the thesis", is that the sceptic in his professed eagerness to deliver himself from the restrictions of faith rushes into a prison much more confining, that of superstition. This the author illustrates by historical examples.

The best part of this little volume, however, is the second half, which contains the correspondence occasioned by the lecture between Mr. Chesterton and the well-known Cambridge Professor, Mr. G. G. Coulton. The latter's memory is probably stored with more facts and dates of history than are possessed by his opponent. On the other hand, G. K. C. has no difficulty in showing that his correspondent would see more if he knew less.

Once upon a time a little boy, being asked to relate the story of Eden, thus began: "Adam and Eve lived in a beautiful garden and they were perfectly happy until the servant came." We find this decidedly child's invention quoted by G. K. C. in the lecture above mentioned. One might suppose that during the thousands of years — no one seems to know how many—since the first violation of the wise restriction placed upon appetite by the Creator, the human race would have gained sufficient knowledge of what and how to eat. According to Dr. James Walsh, however, man is grossly and dangerously ignorant about these essentially vital functions. Accordingly the versatile Doctor has written a book entitled *Eating and Health*, in which he relates some of the superstitions about eating, and tells us what to eat, what not to eat, how, when, how much to eat (especially if you are too thin or too fat), and many other equally important things, including what to drink. The book is by no means light or trivial. It is thoroughly scientific, and in places statistical; replete with matters that every one should know, but of which usually those know least who think they know most. The work of so scholarly and so genial a writer as James Walsh cannot but be both instructive and interesting. (The Stratford Co., Boston. pp. 223.)

Whilst the great critical edition, the Leonine, of the *Opera Omnia D. Thomae,* is gradually progressing in Rome, it is good to find that the individual works of the Angelic Doctor are being issued in a form adapted to the working use of students. This is taken in hand by the well known publishing house of Marietti, Turin, Italy. The latest issue on their list is the *Commentarium* in *Aristotelis Librum de Anima.* An edition of St. Thomas's Commentary on the *De Anima* appeared at Louvain in 1901, but the recent recension under the able editorship of Professor Piorotta, O.P., is much more perfect both as regards contents and form. The main perfective features consist in the paragraphal numerations, the many synoptical tables and the copious indices. The book is a useful addition to the library of the student of philosophy.

Dom Lanslots, as our readers doubtless are aware, has compiled several volumes on Canon Law which have proved useful for both religious and laity. He has also written some manuals of religious instruction. To the latter group he has recently added a volume on *The Three Divine Virtues* in which he expounds the theology of Faith, Hope, and Charity. The doctrine is soundly theological. The reading, however, might have been made more interesting by a less close adherence to the technical language of the School. (Pustet & Co. 1925. Pp. 232.)

Amongst the new books that will stir the soul of the growing lad is Neil Boyton's story, *On the Sands of Coney* (Benziger Brothers, N. Y.). There are more thrills on Coney Island during the season than there were breezes in the cave of old Æolus. And Fr. Boyton has gathered them all together within the bounds of a moderately sized volume clad in a jacket which is itself a thriller that will whet the appetite of the wide-eyed youth for the wonders described within. The author knows all about those wonders, himself having played and worked amongst them in his boyhood—so we are told; and knowing equally well how to tell stories in boys' lingo, he has written in a way that makes *Coney* hardly less gripping than *Cobra Island.* Can there be higher praise than this?

Priests and religious looking for inexpensive yet really handsome and useful gifts for children able to read, or to be read to, will find excellent material and form in *All the Year Round—A Child's Calendar of Patron Saints in Rhyme.* The verses are by a Benedictine nun; and the illustrations by a Sister of Mercy. The quarto is published in England, neatly printed and bound for holiday purpose. (Sands: Edinburgh; B. Herder Book Co., London and St. Louis.)

Similar in aim, though slightly smaller in form, are *Catholic Nursery Rhymes* by Sister Mary Gertrude of the Vincentian nuns, who outlines the life of our Blessed Lord in picture and verse. (Benziger Brothers, New York, Cincinnati, Chicago.)

Der Kleine Herder is the first of two volumes of a universal encycloedia in handy format, giving information on every kind of topic for the busy man, and for the lazy man who wants to know things without much more trouble than reading what knowing people of the German type can tell him. Text, illustrations, and charts make the work a decidedly useful help in the reading room or on the desk of a priest. (B. Herder Book Co., St. Louis.)

Mgr. Benson, like Canon Sheehan, remains fascinating reading with a high moral trend. Whilst Kenedy and Sons are issuing a new edition of the historical novel, *The King's Achievement,* detailing the heroism of Bl. John Fisher and Bl. Thomas More at the time of Henry VIII, the Paris *La Bonne Press* is publishing in popular form a French translation of The Average Man under the caption *Ni l'Un ni l'Autre.*

Persistent study of the art which teaches us how to preach, by mastering principles and by persistent effort to carry them into effect, is the only thing that makes a good preacher. There are many priests, however, who attain a certain proficiency in period-

ical preaching by reading or memorizing another man's sermons. To such we can recommend as a good model Fr. J. J. Burke's *The Armor of Light*. The author uses as his chief material the Epistles, in particular those of St. Paul, and with good effect applies them to illustrate the fifty-eight themes of his collection of short and well written sermons. (B. Herder Book Co., St. Louis, Mo.)

The Abbé Charles Grimaud continues his psychological, moral and doctrinal studies of family life in a volume entitled *L'Epouse, attrait du Foyer*. He gives a vivid picture of the power and charm of womanhood for the making of the home circle, with its influence in the husband, children and the social surroundings. (Pierre Téqui: Paris). The same publisher issues *Le Mariage*, by E. Jombart, which explains the canonical and moral import of the marriage bond in the Church.

Pamela's Legacy, by Marion Ames Taggart, recalls a delightfully written recent novel by Marie Conway Oemler in that it teaches the proper use of wealth through the example of a young woman who, under the guidance of a loyal friend and guardian, learns the art of creating peace in her own heart, while making happiness and gratitude for others. The story is well written. (Benziger Brothers, New York, Cincinnati, Chicago.)

The output of short stories by the *Catholic Truth Society* (London) is a continual blessing to the young, but we fancy more especially in the sick-room. The hundreds of pamphlets of from fifteen to thirty pages each, give stories of practical and romantic type, all of which have a soundly religious aim. Besides such amusing tales as *Prinny and her Pranks, A Box-Tender's Romance, The Underworld*, and the like, the Society prints matter of a simply informing nature from which a priest may glean direction and suggestion in his pastoral management and missionary activity. Among the latter class we recommend for attentive reading *The Catholic Evidence Guild*, by F. J. Sheed. It tells what we all may do for the greater spread of sacred truth and the salvation of souls as well as for increasing the number of co-workers in the parish.

From our own American (International) C. Truth Society we receive simultaneously a number of apologetic tracts *Journeys to the Catholic Church, Objections to the Church, Doctrine of the Church on Secret Societies*, and *Six Golden Cords* (precepts which bind us to and by the Church).

Books Received

SCRIPTURAL.

THE ACTS OF THE APOSTLES. Book I. With Introduction and Annotations. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S.W. (Catholic Scripture Manuals.) Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xxi—309. Price, $3.00 *net*.

THEOLOGICAL AND DEVOTIONAL.

BLESSED BE GOD. A Complete Catholic Prayer Book. By the Rev. Charles J. Callan, O.P. and the Rev. John A. McHugh, O.P. P. J. Kenedy & Sons, New York. 1925. Pp. xxxiv—744. Price, $2.50.

MANUAL FOR THE CHILDREN OF MARY IMMACULATE. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. x—189. Price, $1.00 *net*.

COMMUNION WITH THE SPIRIT WORLD. A Book for Catholics and Non-Catholics. By Edward F. Garesché, S.J., M.A., LL.B. Macmillan Co., New York. 1925. Pp. 159. Price, $1.50.

THE ARMOR OF LIGHT. Short Sermons on the Epistles for Every Sunday in the Year. By the Rev. J. J. Burke, author of *Characteristics of the Early Church*, etc. B. Herder Book Co., St. Louis and London. 1925. Pp. 224. Price, $1.50.

THE REAL PRESENCE OF JESUS CHRIST IN THE EUCHARIST. By Cardinal Gaetano de Lai. Translated from the Italian of the second revised and enlarged edition by a Christian Brother. P. J. Kenedy & Sons, New York. 1925. Pp. x—173. Price, $1.60 *postpaid*.

ALL THE YEAR ROUND. A Child's Calendar of Patron Saints in Rhyme. By Sister M. Emmanuel, O.S.B. Illustrated by Sister M. de Sales, Sister of Mercy. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1925. Quarto; pp. 70. Price, $0.85.

A DAILY THOUGHT FROM ST. AUGUSTINE. By a Canoness Regular of St. Monica's Priory, Hoddesdon. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 112. Price, $0.80.

CHARITY AND OUR THREE VOWS. Spiritual Conferences for Religious. By Owen A. Hill, S.J. B. Herder Book Co., St. Louis and London. 1925. Pp. viii—381. Price, $2.00.

WHEN THE SOUL IS IN DARKNESS. A Book for those that labor and are Burdened. By Henriette Brey. Translated from the German by Theodore C. Petersen, C.S.P. P. J. Kenedy & Sons, New York. 1925. Pp. vi—257. Price, $1.75 *net*.

DIE HEILIGE MAGDALENA SOPHIE BARAT UND IHRE STIFTUNG die Gesellschaft der Ordensfrauen vom heiligsten Herzen. Mit einem Vorwort von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg, und Approbation der Heiligen Ritenkongregation sowie Druckerlaubnis des hochw. Herrn Erzbischofs von Freiburg i. Br. Mit 17 Bildertafeln und einem Autograph. Zweite, erweiterte Auflage. B. Herder Book Co., St. Louis und Freiburg im Breisgau. 1925. S. xxi—484. Preis, $4.50 *net*.

JESUS OF NAZARETH. His Life, Times and Teaching. By Joseph Klausner, Ph.D. (Heidelberg), Jerusalem. Translated from the original Hebrew by Herbert Danby, D.D. (Oxford), Residentiary Canon, St. George's Cathedral Church, Jerusalem. Macmillan Co., New York. 1925. Pp. 434. Price, $4.50.

DE SACRAMENTIS IN GENERE. De Baptismo et Confirmatione. Tractatus Dogmatico-Moralis. Al. De Smet, S.T.D. Editio altera. (*Theologia Brugensis.*) Car. Beyaert, Brugis. 1925. Pp. xx—331.

LE MARIAGE. Rappel de quelques notions canoniques et morales. Par E. Jombart. P. Téqui, Paris. 1925. Pp. 84. Prix, 3 *fr*.

EUCHARISTIE ET SACRÉ COEUR. Étude Comparative de Théologie et d'Histoire sur les Deux Dévotions. Par L. Garriguet, ancien Supérieur de Grand Séminaire. P. Téqui, Paris. 1925. Pp. vii—357. Prix, 12 *fr*.

MEDIEVAL DEVOTIONS TO THE SACRED HEART. Collected by the Rev. K. Richstätter, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xii—289. Price, $1.50 *net*.

THE LETTERS OF ST. TERESA. A Complete Edition Translated from the Spanish and Annotated by the Benedictines of Stanbrook. With an Introduction by Cardinal Gasquet. Vol. IV. Thomas Baker, London. 1924. Pp. viii—398.

CERTAIN GODLY AND DEVOUT PRAYERS. Made in Latin by the Rev. Father in God, Cuthbert Tunstall, Bishop of Durham, and translated into English by Thomas Paynell, Clerk. Edited, with an Introduction, by Dom Roger Hudleston, Monk of Downside Abbey. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xvi—51. Price, $1.00 *net*.

THE FINGER OF GOD. By the Rev. Robert W. Brown, M.A., Diocesan Superintendent of Parish Schools, Grand Rapids. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. ix—214. Price, $1.90 *postpaid.*

PHILOSOPHICAL.

THE ELEMENTS OF ETHICS. By Charles C. Miltner, C.S.C., Ph.D. Macmillan Co., New York. 1925. Pp. 357. Price, $2.25.

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY. A Critical Study in the Light of the Philosophy of St. Thomas. By Fulton J. Sheen, M.A., Ph.D., Agrege de l'Institut Superieur de Philosophie a l'Universite de Louvain. With an Introduction by G. K. Chesterton. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, Madras. 1925. Pp. xv—295. Price, $5.00.

CONVERSATIONS ON CHRISTIAN RE-UNION. By a Parish Priest. John Murphy Co., Baltimore. 1925. Pp. 104. Price, $1.25 *postpaid.*

THE THINKING MAN. By the Rev. Frederick Macdonnell, S.J. John Murphy Co., Baltimore. 1925. Pp. 330. Price, $1.75 *postpaid.*

THE SUPERSTITIONS OF THE SCEPTIC. By Gilbert K. Chesterton. With a Correspondence between the Author and Mr. G. G. Coulton. W. Heffer & Sons, Cambridge, England; B. Herder Book Co., St. Louis. Pp. 50. Price, $0.50.

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